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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, SEPTEMBER 20, 1845. DAVID REED, PROPRIETOR.

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For the Register.

NOAH AND ABRAHAM.

It is an immemorial tradition that Noah, immediately after the flood, divided the earth among his three sons; assigning to Shem, Asia; to Ham, Africa; to Japheth, Europe. It is, however, more than problematical that Noah ever knew anything of these continents, distinctions of the earth's surface. They came into use many hundred years posterior to the age in which he lived. Besides, what authority had Noah thus to divide the earth? Was it *his* to give away? Had he any right to make such a disposition of it?

The record in Genesis *gives* four sons to Ham. Two of these, *Cush* and Canaan, settled in Western Asia; the other two, in Africa. The Assyrians and the Canaanites though Asiatics, were of the posterity of Ham. When the enslavement of Africans had become a prevalent usage; and when the Maelites wanted a justification for having destroyed the Canaanites and taken possession of their houses and lands, the story of Ham's being cursed by his father and devoted to bondage for the benefit of his brethren, Shem, was very opportune and serviceable. 'Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth; and Canaan shall be his servant.'

The country between central Arabia, the Mediterranean sea and Mount Lebanon, was once inhabited by various tribes and people, all of whom spoke the same language, professed essentially the same religion, and claimed descent from the same ancestry. These people were Israelites, Ishmaelites, Moabites, Ammonites, Edomites, Midianites, etc. All these were of the posterity of Zerah, the father of Abraham. The Israelites, in process of time, became *distinguished* for numbers, learning and strength. They had a better literature; a better religious establishment; a more efficient monarchy. The other tribes and people fell, more or less, under vassalage and tribute to the Israelites. It was more convenient for them to have myths which should account for this superiority; which should *predict*, and *justify*, it. It could *not* be denied that the Ishmaelites were the descendants of Abraham; nor that the Edomites were the descendants of Isaac; nor that the Moabites and Ammonites were the children of Lot, the nephew of Abraham. It was, also, acknowledged that Ishmael was Abraham's elder son, and that Esau was the elder of the two sons of Isaac. To counteract the tendency of these facts, the stories seem to have been got up that Ishmael was the son of a bond maid, and that Isaac had sold his birthright to Jacob, and that Lot, in a state of drunkenness, had committed incest with his own daughters. The stories in themselves are absolutely incredible. No thoughtful man, in an unprejudiced state of mind, can believe all which these myths relate of Lot and his daughters; of Abraham and Hagar; of Rebecca and Jacob. They involve the most palpable inconsistencies of character. What should we think of stories that described George Washington or Martha Washington, as a gambler, a libertine, a conspirator, a prostitute? Would they be regarded as consistent and truthful?

That all these nations had essentially the same religion is manifest not only from the fact of their common ancestry—all being branches of the family which came from Ur of the Chaldees; which lived on the other side of the flood,—but also from the examples of their religion contained in the book of Job and in the history of Balaam. The latter was a Moabite. And the former, an Arabian. It is manifest that their religion was substantially the same as that of Abraham. But the Moabites were not willing to have the neigboring nations put an equality with themselves: That Ishmael and Esau should be on a par with Isaac and Jacob: That Moab and Ammon should of honorable births. Hence the myths by which the one party is *stigmatized* and the other, *glorified*.

The very uncommon phenomenon of the dead sea: Its saline and sulphuric waters in which no moving creature can live: Its sterile shores on which no vegetation—or that of the most scanty and meagre description—appears: The wretched character of this valley needed explanation. It was not always such, and how came it to be as it is? To explain this problem seems to be the design of the account of Lot's temporary sojourn in Sodom; of the licentious character of the Sodomites; and of the direful catastrophe which befel the cities of the plain. The story itself is totally incredible. There never has been, nor can ever be, 'showers of fire and brimstone.' Such phenomena do not come within the range even of miracles. And that God should work a miracle for the destruction of a populous city, would be a feat totally unworthy of Him. 'The Son of Man came not to destroy men's lives, but to save them.' God works miracles, doubtless, for the same purpose. Not to *destroy* but to *save*.

Some of the twelve tribes of Israel were eminent over others. Tradition assigned to Reuben the distinction of being the first born. His posterity, however, retained not the right of primogeniture. Hence, probably, the story of his incest by which he perfected his birthright. Simeon and Levi perfected theirs by the treacherous cruelty which they practised on the Shechemites. Joseph was the patriarch of two tribes on account of signal services, which he rendered to the family of his Father, in Egypt. Judah and Ephraim become head tribes of two nations on account of the important parts which they acted when the household of Jacob was in danger of perishing by famine.

Jacob, on his death bed, is described as blessing his twelve sons in words of prophecy, declaring the comparative fortunes which afterwards befell them. Moses, shortly before his death, blessed the different tribes according to the example and manner of Jacob. All these different forms of blessing were, probably, composed at a later period, and after *the event* had made known the fortunes and destinies of the twelve patriarchs.

Tradition reported that the Israelites had resided in Egypt, and there endured bondage. But how did it happen, that they *went thither?* And in what manner did they quit the country and obtain their emancipation? The accounts which solve there problems, are very particular and romantic. But they are not altogether natural and consistent. Why did not the Israelites quit the country and return to Palestine after the season of famine had gone by? They had been received as *guests*, why, then, were they detained as *slaves?*

The God of the Israelites appears to great moral disadvantage in this dispensation toward the two people. He inflicts ten tremendous judgments upon the Egyptians. Any one of these great calamities had been sufficient for the deliverance of the Israelites, had not God miraculously hardened the heart of Pharaoh, the King. Jehovah is represented as taking special care that the King of Egypt should *not* yield. He makes him obstinate in order that he may afflict and destroy him. The true and absolute God enters upon a contest of rivalry with the petty Gods of Egypt. He is jealous of them. They can work miracles, but he can make greater. He turns water into blood and so do they. He multiplies frogs and so do they. He turns the dust of the earth into lice, but they cannot do it. The magicians are now obliged to succumb. There seems to be a victory on the part of Jehovah. But has the true God any rivals? Is he capable of jealousy? Does He regard an honest idolater as an enemy and a criminal? Does He not pity, not hate, him? Does He delight in devastating the countries which His providence has rendered verdant and fruitful? Or in tormenting the creatures of His own power?

Our neighbor, the literalist, now rises upon us and enters an earnest protestation. 'I protest—says he—against this liberty taken with the Holy Scriptures. I bear my solemn testimony against that construction of them which converts a veritable history of facts into a tissue of legendary myths. It is impiety: It is sacrilege: It robs the Bible of all its worth. It is blasphemy against the Holy Ghost!

No, no, my friend, you make a mistake in this thing. We would do the Bible no harm. We would leave the Bible as good as we found it. The accounts, concerning which we have briefly commented, *are in the Bible*. And the main question is, What shall we do with them? If you receive them as veritable history, what use can you make of them? What important truths do they reveal? What important duties do they inculcate? Who is made wiser or better by them? The plain matter of fact is, that we must have, either, *a Bible containing myths, or a Bible revealing the aloné absolute God as marred by the spots, and actuated by the spirit of partialty, injustice, vindictiveness and merciless cruelty*. There is no other alternative. And of these two, there can be no doubt that the former is the less of the two, evils. And we repeat that *a myth is not the worst thing in the world*. But a partial, vindictive, unjust and unmerciful God, would be the very worst of all evils. All other evils might be borne and have a remedy, but this is intolerable for it is without remedy; beyond the reach of any remedy whatever.

S. F.

For the Register.

PROF. BUSH ON THE RESURRECTION, IN REPLY TO DR. POND.

[Originally designed for the N. E. Puritan.]

MR. EDITOR,—I advert again to the remark of Dr. Pond quoted in my last. 'If the animating principle is the same in the resurrection that it was in death, (which no one doubts,) and if its powers are then successfully exerted to draw to itself a body; the body which it receives will be to all intents and uses the *same body* that it ever had.' The logical sequence in this reasoning I am wholly unable to perceive. How does it follow that the organific power of the animating principle, or the soul, must draw to itself the same substantial particles which composed the former body? And yet unless it does this, how can it repossess itself of the *same body?* This 'animating principle' in the present life is continually drawing to itself *new* materials and elaborating them into the corporeal structure. What valid reason can be adduced why it may not exercise the same power hereafter, and gather to itself a capacity of entirely a different substance from the preceding? But if it does this, how can it be said to have the *same body?* What is the meaning of language? Is the distinction, between *same* and *different*, sound and inevitable in every other department of thought and knowledge, but made null and void the moment we set our foot within the precints of Holy Writ? I call at the top of my voice for some *eclaircisement* on this head. How does the soul regain its identical former body unless it takes in the *substance* of that body? The 'animating principle' of a snake, when it has cast off its old exuviæ, 'sucessfully exerts its power' to produce a new skin. Did it ever enter into one's thoughts that that must necessarily be the *same skin* with that of which it had before denuded itself? Or, to vary the illustration, let us by a stretch of imagination scarcely greater than that which is requisite to apprehend the justness of Dr. Pond's reasoning, suppose a sword to have the power of forming to itself a scabbard by a law similar to that by which the soul forms the body. The sword in this case may represent the soul, and the scabbard the body—the one fixed, the other fluent. Suppose the blade to be withdrawn, and the scabbard to be buried in the earth where it rots and turns to dust, and thence enters into various combinations like the buried human body. Conceive again that at some indefinitely future period the sword should 'successfully exert its powers' to draw to itself a scabbard, as Dr. Pond hints of the formation of the future body. Is there more than one possible condition on which the sword could be said to draw to itself the *same scabbard*—to wit, that it should attract around it precisely the same particles as those that formerly entered into its composition? Would it be sufficient to justify this language to say that the reconstructed sheath performed to the blade the same office with the former,—that it was wrought into the same form—that the outward senses could not detect any difference? Should we not still have the spontaneous assurance that it was not *the same* unless the constituting substance was the same? And what would all the popular parlance in the world avail against this inward imperative conviction? Why then is not the case the same in regard to the body of the resurrection? I shall hold that it is, until I am informed in what respect the parallel fails.

If then Dr. Pond's own statement of the subject leaves us without any evidence that the body of the resurrection is *substantially* the same with the present body in any of its stages, where lies the error of the assertion that the resurrection of the *same body* is not the doctrine of the Scriptures? This assertion touches no other identity than that of *substance*. As to identity of form, use, appearance, &c., I have nothing to offer against his positions. I simply deny the identity of the *substance* of the present and the future body on the ground on which he maintains it, to wit, that of common popular language in regard to the body of the present life. Again, I ask, where lies the error impugned in the Dr's. critique.

But my reviewer sees apostolical confirmation of his sentiments on this head.

"The view of the identity of the raised body is precisely that, if I understand him, of the apostle Paul. He asserts, repeatedly and most expressly, that it will be the *same body*. The same *it* that is sown in corruption, dishonor, and weakness, is to be raised in incorruption, in glory, and in power. The same *it* that is sown a natural body, is to be raised a spiritual body. And yet the Apostle plainly teaches, that there is to be some change of *particles*, of *substance*. 'Thou sowest not the body that shall be, but bare grain; it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body.' 1 Cor. xv. 37—44. I know not how to understand these representations of the Apostle, without supposing that strict identity of *substance* is not essential to proper identity of *body*. The raised body may be, and will be (as language is commonly and properly used) the *same body*; and yet it will not consist of the same identical particles, more or less, that were laid down in death.'

Here is an advance upon former positions. Hitherto it has not been expressly claimed that the language affirming this identity was anything more than 'common and popular.' Now we are told that it is 'proper'—'as language is commonly and *properly* used.' It is 'proper' then—i. e. according to the *truth* and *reality* of things—to say that a body remains *the same* notwithstanding there has been a change, of greater or less extent, in the particles and the substance; and this is sustained by the tenor of the Apostle's language affirming that *it* is sown a natural body in corruption, dishonor, and weakness, and *it* is to be raised a spiritual body in incorruption, in glory, and in power.

Now for myself I understand the Apostle to assert *directly the contrary* of this identity for which Dr. Pond is pleading. He asserts the identity of the *plant*, but the diversity of the *body*, and in this virtually asserts the identity of the *resurrection-person*, but the diversity of the *resurrection-body*. 'Thou sowest not that *body* which shall be.' What can be more explicit? You sow a grain of wheat and what is it that comes up? Not the identical grain that was sown, but a green blade of grass. This is the new *body* to which the apostle refers. The 'animating principle' is indeed the same. The organic power of the germ 'successfully exerts itself' to elaborate a new vegetable structure, but the materials of this are drawn from the earth and the air, and obviously are not the *same* with the materials of the seed sown. As to the identity indicated by the word *it*, this is evidently of trivial account and built upon a mere accommodation of language to sensible impressions. When one thing *succeeds* another in this manner it is usual to speak of it without regard to nice metaphysical distinctions as if it denoted sameness. The apostle might say, 'You sow a grain of wheat or a grain of barley and *it* comes up a plant. You put an apple seed or a peach-pit into the ground, and *it* springs up in the form of a miniature tree.'

This might be said, and yet the original substantial particles of the seed might have passed away, and no real identity remain but that of the vital or animating principle of the plant, which lives on unchanged through every stage of its developement. The plant is the resurrection-body of the seed, and the relation between the two is perfectly palpable being kept up by the continued life and activity of the 'animating principle,' which is at the same time effecting an incessant change of particles. So in respect to man. His material body dies and his 'animating principle,' answering to the germ of the plant re-appears, though not to mortal eyes, in the developed spiritual body of the other life. In this, and in this alone, is his *identity* seated. And to this view alone, do I conceive the apostle's illustration to be adapted. The death of the body answers to the death of the seed; the resurrection of the body—the spiritual body—to the germination of the plant. But the emergance of the spiritual body takes place at death *before* consignment to the dust; that of the plant *after* its deposition in the soil.

This presents, I believe, the true parallelism in the case, and I will be infinitely grateful to any one who will disclose, on any other ground, the precise point of the apostle's analogy. On the common view I am unable to see why it is not necessary to the pertinency of the comparison that the *vital principle* of the seed should have perished like that of the body at death; unless it be maintained that that principle can exist separate from the decayed seed, as the vital principle of man exists separate from the decayed body. This I believe *is* held by the Princeton Reviewer of my work, but I doubt if this is regarded as the strongest point in his argument.

We are now prepared to estimate according to their value, Dr. Pond's concluding remarks and my objections to the common construction of the doctrine in question.

'By the explanations of the resurrection which have here been given, we avoid all the objections which Prof. Bush has urged against it.—The first of these is the *continual change* which is going on in our present bodies, and through the whole field of material nature, connecting the same particles, often, with different bodies, and rendering it impossible that the identical *substance*, which constitutes our bodies here, or which will constitute them in the hour of death, should in all cases enter into them in the resurrection, at the last day. Mr. Bush dwells largely on this objection, and urges it in every form of which it is susceptible. But to the doctrine of the resurrection, as above explained, this obviously is no objection at all. We have seen that strict and universal identity of substance is not necessary to identity of body, at least as the words are commonly used, and as we have reason to suppose they are used in the Bible. It may *not* be possible for the same particles of matter to be gathered into the raised body, which constituted the body at death.—Nor is this at all necessary. Identity of body does not require it. The sameness of which the Scriptures speak is based, we have seen, on quite another principle.'

I humbly submit whether the objection has been at all adequately met. I venture to regard myself as having showed that the admitted fact of the *continual change* of particles is utterly inconsistent with a strict and real identity of the body during life; and as to any other than a *real and bona fide identity*, however apparently sanctioned by the use of popular language, both Dr. Pond and myself have too important interests on our hands to spend time in disputing about it. The inquiry concerns a matter of *absolute* and not of *apparent* truth. He observes that 'strict and universal identity of substance is not necessary to identity of body,' and that 'the sameness of which the Scriptures speak is based on quite another principle.' What other principle? To this question I find no more satisfactory reason than the following:—

'Some suppose a relation subsisting between the deceased and the raised body, in that some portion of the *substance* of the former always enters into that of the latter. But whether this be so or not (and I defy Mr. B. to prove that it may not be so,) there is still another relation of vastly greater interest and importance. The raised body is animated by the *same quickening spirit*, as before. It constitutes a part, and an important part, of the *same person*. In strict propriety therefore, as terms are used, it may be denominated the *same body*.'

The grand principle, therefore, on which the Scriptures based the asserted *sameness* of the raised body is the *sameness of the quickening spirit*. But what a *non sequitur* is here. Must the 'same quickening spirit, necessarily clothe itself with the same quickened body? In the present life it is perpetually fabricating some successive bodies out of any materials, and what reason have we for supposing that an entirely new body may not be assumed under the new conditions in which the 'quickening power' is exerted in the other world? I confess to no small degree of surprise to find the 'sameness of the quickening spirit' alleged as the main ground of the identity of the raised body. Not only is any adequate proof entirely wanting, but the whole probability is quite the reverse of the assumption. But it is said in the same connexion that the raised body 'is a part and an important part, of the *same person*, and therefore in strict propriety, as terms are used, it may be denominated *the same body*.' If the *same body* is essential to the *same person*, then neither Dr. Pond nor his respondent are the same persons that we were a few years ago, and I am yet to be informed as to the reason why the alleged identity of the resurrection-body may be claimed to be established. The first is that of *popular parlance*, on which it is contended that as the body of the present life is *said* to be continually *the same*, though every one of its elementary particles may be repeatedly changed, so, by the same law of diction, the body of the resurrection may be said to be the same notwithstanding its non-possession of the former body. It is on this ground that Dr. Pond's argument has thus far been conducted. My reply to it is, that the import of the language is intuitively seen to be at variance with the truth of the fact. The spontaneous decisions of the reason instantly pronounce the usuages of language on this head to convey an idea that is intrinsically false, because it requires assent to the proposition that the same thing is different and the same at the same time. Consequently as the identity of the present body, strictly defined, is a fallacy, the identity of the future body with the present, asserted on the same ground of popular language, is equally a fallacy. The non-existence of the one kind of identity proves that of the other. If a man may be the *same person* without having the *same body* in this world, it may also be the case in the next.

But it does not escape me that there is a logical *corps de reserve* lurking behind the expression 'universal identity,' and ready to be brought into the field on an emergency. Their caps and feathers have occasionally peeped into view before. I now propose to bring them out of their retreat and to look them full in the face.

In defending the doctrine of the resurrection of the *same body*, it is seldom indeed that its advocates assume to maintain, as we have seen that Dr. Pond does not, the re-collection and reconstruction of the *entire mass* of substantial particles which may have constituted the material body at any one time, or through the whole period of its earthly existence. They contend strenuously for its being in some sense or other (would they would state distinctly what!) *the same body*, but are ready to admit that this sameness may consist with important differences both as to the *quantity* and the *quality* of the constituent particles.

The second ground assumed is, that at the period of the resurrection which is supposed to be at the end of the world, the same 'animating principle'—the same 'quickening spirit'—will be made, by an exertion of Omnipotence, to gather to itself and to enter into union with, the *identical substance*, in whole or in part, which constituted the body of this life, so that in actual verity, and not merely in popular parlance, it shall be the same body that lived and died on earth. The patrons and defenders of this view studiously avoid exact definitions. Indeed it is a part of the system that the process should be enveloped in mystery, that the great fact asserted should be regarded as addressed solely to faith which, referring every thing to Omnipotence, is not to deem itself at liberty to propose any questions as to the *mode* of the facts, nor make any inquiry as to how far the averments involved may consist with the deductions of reason, and consequently they refuse to define *how much* of the substance of the former body must necessarily enter into the composition of the latter in order to constitute it the same. As if there was a kind of sacrilege in the attempt to bring a theme of this nature within the compass of human intelligence, they cut short all interrogation by a ready resort to the apostle's 'Thou fool!' as if that expression was really designed as an authoritative interdict against all rational enquiry upon the deeper themes of religion.

Now in regard to this mode of viewing the important doctrine in question, we must admit, as we readily do, that Omnipotence is competent to effect it. The unlimited power and infinite intelligence of Jehovah forbid the supposition, that he is unable to retain the constituent particles of our frames under his constant inspection and to restore them again if need be, to re-union with the separated spirit. The only question is whether this supposition is indispensably requisite to a just view of the doctrine. In forming a judgment upon this point it is proper to advert to the *reasons* which may be conceived to make it necessary. The divine procedure must be supposed to be governed by adequate *reasons*. If the restored union of the soul with the identical substance, in whole or in part, of the terrestial body, be in itself necessary to the end to be accomplished by the resurrection, it would seem that it must be from some peculiar intrinsic value in the particles of that substance above any other, or from their being absolutely necessary to the constitution of that identity which lies at the basis of the retributive awards of the other life. But it is impossible to conceive of any peculiar preciousness attaching to the primitive particles themselves considered, except so far as they go to constitute that integral identity which is affirmed of the body of the resurrection in contradistinction from the *person*. As however the *identity of the person* is independent of the *identity of the body*, and may exist without the resumption of the original particles, the idea of their necessity or value is, on this ground, entirely precluded. And on what other can their restoration be supposed to be required? The query applies to the whole, and to any assignable part. If the entire mass of particles of the former corporiety is not required to establish the *identity of the person*, neither is any, the smallest portion of them. This is self-evident. But to *identity of body* they would be indispensable, and to the precise extent to which that identity should be supposed to exist.

I have thus, Messrs. Editors, spread out at some length several of the reasons which avail with me to the rejection of the current view of the doctrine of the Resurrection, and consequently to a total dissent from the conclusions of my respected friend Dr. Pond. It is a calm, deliberate, intelligent disavowal, on my own part, of what I conceive to be the accredited *construction* of this momentous doctrine of revelation. With the profoundest conscious reverence for the teachings of the inspired volume, I am constrained to adopt another interpretation of its disclosures, on this head. That interpretation I have given at length, in the volume which has been the occasion of this discussion, and confirmed, I believe, by a new array of evidence in the work on the 'Soul' which has just appeared from the press. By the issue of the investigation, be it what it may, I shall calmly abide, sustained by the consciousness of having sought, with sincere and honest mind, the truth, and of having formed my conclusions according to the preponderating weight of evidence.

Very respectfully,
Yours, &c.,
GEO. BUSH.

STATISTICS OF THE LATE COMMENCEMENT AT HARVARD UNIVERSITY.

We have procured, at last, full and accurate accounts, from official sources, of the persons on whom degrees, of the various kinds, were conferred, and also of the numbers who have entered the different undergraduate classes, at Cambridge, at the recent commencement. No paper, we believe, has given a perfectly accurate list of the degrees conferred, and we presume that the readers of the Register, will be glad to have an authentic record of them, for preservation and reference.

The honorary degree of L. L. D. was conferred on Benjamin Merrill Esq. of Salem, Henry Wheaton, Minister to Prussia, Hon. John Mason Williams, of Taunton, and Hon. Rufus Choate of Boston.

The honorary degree of D. D. was conferred on the Rev. George Goldthwaite Ingersoll, late of Burlington, Vt., the Rev. Professor Henry Jones Ripley of Newton, and the Rev. Hosea Ballou, 2d of Medford.

The honorary degree of A. M. was conferred on George Atkinson Ward Esq. of New York, the Rev. Edwin Hubell Chapin, of Charlestown, and Noble Butler A. M., of Louisville Kentucky.

The following twelve members of the class of 1842 received the degree of A. M. in course. Albert Henry Bellows, Edward Capen, Asa Breed Fish, Edward Dorsey Freeman, John Goldsbury, William George Hale, James Cushing Merrill, Benjamin White Nichols, Andrew Oliver, Edmund Burke Otis, Henry Tuke Parker, George Edward Rice. Out of course, the degree of A. M. was conferred on Stephen Schuyler Esq., of the class of 1820, John Paul Robinson Esq., and Pickering Dodge Esq. of the class of 1823, and on the Rev. Charles H. A. Dall, of the class of 1837.

The degree of L. L. B. was conferred on the following members of the Law School.

William Wright Adams S. C. Coll.; Francis Henry Appleton, Harv.; Samuel Greene Arnold, Brown Uni.; Daniel Denison Atchison, Eugene Batchelder, Abel Herbert Bellows, Harv, William Cushing Binney, Harv.; Charles Bishop, Edward Darley Boit, Harv, Ephraim Ward Bond, Amherst; Joseph McKean Churchill, Harv.; Edward Myers Clymer, Alonzo Coburn, Waterville; Jabez Lafayette Munroe Curry, Jesse Philip Daniel, Elijah Livingston Davis, Stephen Develson Dillage, Robert Hartley Dunlap, Bowdoin; Matthew Charles Edwards, Samuel Floyd Fleming, William Ayers Galbraith, Thomas Lindsay Gillespie, New Jersey Coll.; Gardiner Greene, Yale; Luther Blodgett Gurnsey, Rutherford Birchard Hayes, Kenyon Coll.; Benjamin Haskell, William Connell Hedges, Benjamin Franklin Latham, William Liddle, Harrison Van Rensselaer Lord, Brown Uni.; John Lowell, Harv.; Anthony Walke McIntosh, P. Bowen Mauran, John Lewis May, St Joseph's coll.; James Cushing Merrill, Harv.; Benjamin White Nichols, Harv.; Francis Edward Parker, Harv; Henry Tuke Parker, Harv.; Anthony Armand Peniston, Sanford Barnum Perry, John Morrison Pinkerton, Yale.; Henry Hunter Raymond, Yale.; Edward George Rice, Harv.; John Charles Robertson, William Goodwin Russell, Harv.; Horace Binney Sargent, Harv.; Thomas Jenkins Semmes, Georgetown coll.; Henry Churchill Semple, Wm. Mary coll.; William Stanton, Jefferson coll. Pa.; Levi Lincoln Thaxter, Harv.; George Walker, Dartmouth; Henry Ware, Harv.; Benjamin Joseph Whaley, New Jersey coll.; Josiah Wheelwright, Harv.; George Washington Wollaston.

The degree of A. B. was conferred upon the following persons, constituting the class of 1845—Gorham Bartlett, Henry Belknap, Timothy Bigelow, George Phillips Bond, Rufus Franklin Brewer, George Washington Brown, Timothy Dutton Chamberlain, Charles Marshall Spring Churchill, Samuel Franklin Coues, Frederic Cunningham, Charles Pelham Curtis, Thomas Joseph Davidson, George Alphonso Davis, Benjamin Rice Davison, Edward Robbins Dexter, William Giles Dix, Samuel Fales Dunlap, George Samuel Emerson, Charles William Folsom, Manning Ferguson Force, Charles Henry Glover, Henry Clarkson Goodhue, Frank Boot Goodrich, George Gray, Horatio Gray, Francis William Greenwood, George Dwight Guild, John Rae Habersham, Frederic Warren Haris, John Haslett, John Alexander Hawes, Lemuel Hayward, Augustus Felix Hinchman, John Scribner Jenness, William Otis Johnson, Charles Augustus Kellogg, Nicholas Lafayette Marr, Ayres Phillip Merrill, Paul Lewis Nichols, Rolla Oscar Page, Francis Parker, Edward Bromfield Phillips, William Plumer, Peter Augustus Porter, Edward J. Pringle, John Phillips Reynolds, Harrison Ritchie, Alfred William Rowan, Thomas Russell, Edward Whaley Seabrook, Quincy Adams Shaw, Nicholas Emery Soule, Franklin Howard Story, William Henry Thorndike, William Shaw Tiffany, George Phineas Upham, James Waldock, Thomas Andrew Watson, Moultrie Weston, Thomas Edwin Whitney, Paul Willard.

Henry Blatchford Wheelwright of the class of 1844.

The degree of M. D. on the following members of the Medical School: Elijah Baldwin, Yale, 1841; John Carter, Dartmouth, 1841, M. M. S. S.; Lewis Wade Clifford, Brown Uni. 1825; George Cutler, Brown Uni. 1839; Francis Willis Fisher, Russell Lawrence Hawes, Peleg Franklin Hopkins, Floyer Galen Kittredge, M. M. S. S.; William Richards Lawrence, Jonathan Gilman Morse, M. M. S. S.; John Phelps Perkins, James Monroe Phipps, Brown Uni. 1842, M. M. S. S.; Benjamin Bliss Porter, Stephen Remington, Remi Ferdinand Rinfret, Rufus Shackford, Calvin Stevens, Mortimer Brockway Tappan, William Prescott Townsend, Rufus Woodward, Henry Augustus Barrett, A. B., Benjamin Storer Codman, George Henry Gay A. B., Adoniran Judson Greeley A. B., Frederick Hobbes Jr. A. B., Joseph Marchant, Henry Augustus Martin, Robert Wingate Newell, Charles William Parsons, Samuel Reed, Eleazer Porter Wells.

The admissions to the University, as at present determined, are as follows:

Senior,	1
Junior,	2
Sophormores,	7
Freshmen,	77
University Students,	4
	91

For the Register.

MR. EDITOR:—My attention has just been called to a 'Letter from Brazil' contained in your last, copied from the New York Evangelist, in which mention is made of the Brig Sea Eagle in connection with the Slave Trade. I beg leave to enclose you a copy of a Letter in relation to this matter, which was published in the Atlas in May last, and copied into other Boston papers—it is probable that this article escaped, not only your observation, but the attention of many of your readers, who have seen the Letter from Brazil, therefore I respectfully desire you to give it a place in your next number.

I will remark that it is not true that Mr. Gordon our Consul at Rio, ever gave to the correspondent of the Evangelist, information regarding the Sea Eagle that could justify *any* unfavorable mention of her. Mr. Gordon was the personal friend of the commander of the Sea Eagle, and although he may not possess the versatile characteristics of our Minister, Mr. Wise, who (the Letter writer says) is a slave-holder, and at the same time a prompt agent for the suppression of slavery—yet he is nevertheless quite a consistant man, and would scorn to express *one* opinion to an American ship master, looking up to him for advice, and *another*, to the correspondent of a religious Journal.

Very respectfully, yours &c.

B. C. CLARK.

To the Editors of the Boston Atlas:—

Gentlemen:—We notice in a communication of the American Minister at Rio de Janeiro to our Government, on the subject of the Slave Trade, a mention of the 'brig Sea-Eagle of the United States.' Although no unlawful act is charged against this vessel, yet, from the connection in which she is named, unfavorable inferences may reasonably be drawn. It is with a view of 'defining her position,' that we trespass upon you for a few moments. The Sea Eagle, Captain Smith, left this port about a year since, with a freight for Rio, with a view of returning to Boston. As no satisfactory business could be obtained for the United States, Captain Smith accepted a charter for the Coast of Africa. On his return to Rio, considerable excitement prevailed in relation to the master of the brig Montevido, who was charged with nefarious proceedings on the Coast of Africa, and against whom Captain Smith and his officers were summoned as witnesses. During this examination, another charter was offered to the Sea Eagle for the Coast. Capt. Smith wishing to leave 'no loop to hang a doubt upon,' consulted Mr. Wise and Mr. Gordon in relation to the business. On this point, he writes—'I called upon our Minister, Mr. Wise, and also Mr. Gordon, the American Consul, to know whether it was a legal and a proper voyage.—They told me there was nothing illegal or improper in chartering the Sea Eagle for the Coast of Africa.' The charter party provided for a cargo of lawful goods and mechandise, the captain to have the right of opening and examining every suspected package. Whether the second charter was like the first, we do not know; but, as our Minister says '*the charter parties were all alike, stereotyped, as it were*,' we presume it was.

It would appear, from this statement, that Captain Smith aimed to be not only legally right, but morally so. He did not know our views in regard to those voyages—and therefore exercised an unusual degree of particularity.—He had our written instructions not to sell the brig for a slaver, at ANY PRICE. These orders were given, not because our *legal* right to sell her for any object could be disputed,—but from *—another motive*. $14,000 were refused for the vessel, by Capt. Smith, in November last. There was no concealment as to the object for which she was wanted, and no hesitation on the part of Capt. Smith in refusing the offer. For other business, she could have been purchased for $9000.

Our government, even if it were well disposed, cannot prevent the sale of American vessels to slave dealers. That, however, is no reason why such vessels should be protected in that traffic. A fast sailing American vessel, with a cargo of slaves, is comparatively safe, between the coast of Africa and the Brazils. A British man-of-war *must not* touch her—an American cruiser cannot do it. It is singular that our Government should regard the general shipping interest in this country so lightly; and that, by *chance*, the *rights* of the *American slaver* should find so much protection.

Mr. Wise suggests that British cruisers *'do not now destroy vessels engaged in that business, if it is seen that the blow will fall upon the trade and commerce of their own countrymen.'* We do not know how this may be; but we think it would puzzle Sir Robert Peel himself, to invent a more potent shield for the man stealer and the pirate, than we offer to them, in our denial of the right of search.

We did not intend to inflict so long an article upon you. So far as we are concerned, it may be considered as uncalled for; but the Captain of the Sea Eagle is absent; and ought not to be, and shall not be, exposed to unmerited rebuke. *If* any question arises as to the moral character of the Charters alluded to, he will be found in the same boat with the Minister and the Consul. Respectfully, your obedient servants,

B. C. CLARK & CO.
Owners of brig Sea Eagle.

April 30, 1845.

For the Register.

LETTERS ON RELIGION IN AMERICA, NO. III.

MR. EDITOR:—The Religion of the Puritans, whose great characteristic was to call no man master, thereby held within it a principle greater than most of those who professed it realised. This principle was to call not even themselves *masters* in religion, but THE TRUTH, *which*, as their preacher Robinson had said, *was forevermore to break forth upon them out of the Holy word of God*. The great problem which they had to solve, was to plant institutions which should accommodate this growing lawgiver and executive.

They did not immediately solve the problem. Their first civil constitution merely gave freedom to themselves to enjoy what truth they had at the time nor left any loop hole for more truth to burst on the Churches. They said churchmembers only should have the privileges of freemen, i. e. a right to vote, and eligibility to public office. Thus they created an ecclesiastical tyranny which prevented the possibility of the development of a national Government. The Lord Brethren of Massachusetts Bay proved as false a Government for a Nation, as the Lordbishops of England, or the Lord Pope of Rome.

But one of their number saw the full force and scope of the words *Christian Liberty*. Roger Williams, as we have seen, did not dispute the Puritan idea of a Church. He made it even more severe. But he recognised that these little bodies were to be organised only for spiritual purposes, and not to carry on the economies of Civil Society. Civil society was anterior to to the formation of Churches. Men were men before they were called to be Christians, and whether they were Christians or not, and civil society was instituted for men as men. He saw that the independence of Church and State was equally important to the freedom of both.—If the privileges of a freeman were made dependent upon belonging to the Church, there was a worldly bribe upon men to enter the Church, and a premium given to hypocrisy. For, although the brethren of a Church were ordinarily able to pronounce on the spiritual progress of a contemporary who presented himself and would give an account of his spiritual life *in good faith*, they could not guard against hypocrisy, 'the only vice which walks unseen;' especially if for a Church to attain its spiritual objects, it was necessary it should have no other object, give no worldly advantage to its members.

On the other hand he saw God sent his rain 'on the just and unjust,' and made Christians and those that had not attained Christian truth, members of the same community. Some men, by circumstances of position, (as the Indians) were not in Christian truth; others by age, and other circumstances, external or internal, were not in the light, yet all men born to civil society had civil rights and duties correlative. The civil government should protect all men, and assure them physical immunities, provided they did not

violate civil duties, whether they were Christians or not. All should have equal liberty to act out their consciences with respect to the other world, unawed by their fellow men, except when the liberty of the one should infringe that of another in the same respect. In the name of religion, no man was to interfere with the personal rights of another.

In the struggle that took place between Roger Williams and the Massachusetts Bay Colony, the first aggression was on the part of the Government. Williams had preached to his own people that they should repent, as of a sin, of their former communion, with the persecuting Church of England, and should not recognise it as a 'body' of Christ. The Government interposed a command that he should not so teach, or that his people should eject him. But previous to that, Williams had expressed himself very freely with respect to the rights of men, not Church members, (even Indians, that had remained within the precincts of the colony,) to vote and be elected civil officers. He resisted, and taught the Church of which he was pastor to resist the Government's interference. And while he was so strictly puritanical within the limits of his Church, he was thus incomprehensibly liberal beyond its precints. The fire of his religion gave him light as well as heat, and by the light he read the tables of equity and human rights all the more clearly. The struggle continued; its details are of little consequence. They are given in Backus' History of the N. E. Baptists. Suffice it to say that while he upheld the independence of the Churches on one side, on the other he recognized a certain divine right of the State, including the Indian, heathen though he were! This was not because he was lukewarm in regard to their religion. No man labored more assiduously than he to convert Indians. He sought them in their smoky wigwams; he laboriously learnt their unwritten languages; and he acquired an extraordinary influence over them, which more than once saved the Colony of Massachusetts Bay. Yet he asserted, with all his ardor and all his reason, their right to the privileges of freemen, and their independence of Church domination. The result of the struggle was a decree of banishment pronounced against him, and he fled to the Indians, in the midst of winter, to avoid being sent forcefully back to England. His little church had defended him from violence long, but at length, finding that while they retained Roger Williams as their Pastor, the judicial power of the Colony would not listen to some claim they made for trespass on some land which they, as a corporate body, owned, they requested him to separate from them. He then ministered for a while at his own private house, and it was by the friendship of one of his followers that he was warned of the design to send him forcefully back to Europe. The story of his wanderings is told in Bachus' history of the N. England Baptists; and how beyond the chartered precincts of the Colony, he founded another; and thence arose the first State ever founded on earth, in which was clearly recognized, as equally important to civil and religious liberty, the independency of civil and religious institutions.

That grain of mustard seed has become a large tree, and the fowls of heaven sing in its branches, and the nations sit in its shade. This relation of the civil and religious institutions was copied into the constitution of the United States, and is now demonstrated in clearest light as the true Idea. For nowhere is religious activity so universal and intense as in the United States. Let those who wish to see this, go into the spontaneous religious meetings that gather all over the land, not only on Sundays for a more stately worship, but in week day evenings, for christian communion and prayer. You have attended some of these meetings, and expressed your astonishment at the simplicity and unconscious dignity with which those most forlorn in this world take their place as equal children of God. Yet in no country under heaven is there a political liberty so jealous of ecclesiastical interference. All the sects now unite in this jealousy. But the prevalence of Baptists more especially ensures against any sleepfulness on this point. Whatever other sect may be deluded, by its brethren in other lands, or by its own genius, to seek political predominance, the very genius of this sect is against the usurpation. E.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 20, 1845.

THE CLERGY.

One of the most remarkable features in the character of the framers of the institutions of New England was the respect in which they held, and the considerate regard they paid to, their ministers. In this, as other things, they evinced the wisdom and depth of discernment which enabled them to accomplish their unrivalled and unapproached work, as the founders of a social and political system.

The clergy are acknowledged to have been among the very foremost of the champions of liberty and truth, in matters relating to both Church and State, in the former periods of our history.

They still continue, notwithstanding all the innovations of time, and revolutions of opinion, and agitations of society, to exercise great influence, and command great respect. Nay, just in proportion as the progress of an enlightened civilization diminishes the illegitimate influence of them, as of all other individuals or professions, their just weight, in its proper sphere, will be increased.

An intelligent and reflecting public will appreciate, more and more, the unequalled intellectual labors they perform, the moral energies they are required to exercise, the difficulties and discouragements and various trials to which they are exposed, and the claim they thus acquire to the liberal support and faithful guardianship and tolerant sympathy of their people.

No description of men, in the community, are required to keep their faculties in such constant and exhausting exercise, and none are so exposed to distracting interruptions.

Their public position, and peculiar exposure to the spirit of criticism, demand and will always secure from persons of real refinement, and enlightened humanity, that kind and considerate regard of which their office has ever been the object. And by their education, their learning, their talents, and their own self-respect they are sure of maintaining their just relative influence.

HARVARD COLLEGE.

The New York Observer explains what it meant by charging Harvard College with 'illiberality,' as referring not to the manner in which it distributes its honors, but in which it fills its offices. It says there has been a 'monopoly, almost exclusive,' of them, 'in the hands of Unitarians.' We beg the Observer to consider that for forty years all other denominations have well nigh abandoned the College and sent their sons elsewhere. The consequence is that a very great proportion of the Alumni at Cambridge, owing to the course of the Orthodox themselves, are and, for that length of time have been, Unitarians. Colleges naturally, and with a propriety almost obligatory, look to their own sons, in the appointment to offices within their own body. Hence it has happened that the officers of instruction and government at Cambridge have, for the most part, been Unitarians.

But, the small relative portion of the sons of Cambridge, who have been Orthodox, have shared, without prejudice, and in liberal measure, in College appointments, as the list of Tutors will show.

In the departments of Law and Medicine, distinguished Orthodox men are found in Professorships. The Professorships of both Greek and Latin, since the College has been in the hands of the Unitarians, have been filled with Orthodox men. The late Steward and Patron of the College, was a prominent Baptist. The religious sentiments of persons appointed to office are not thought of, and of many of the present incumbents, are wholly unknown by us. Some of them are not sons of the College. Of course, it is desirable, as a general rule, that they should be; and, in the case of the Presidency, that rule will, it is probable, be insisted on and regarded.

THOMAS HOLLIS AND THE BOSTON RECORDER.

We wish to remind the Editors of the Recorder that the reason why Mr. Hollis insisted upon the 'bond' or 'solemn pledge' from the President and Fellows of Harvard College, was not to exclude Unitarians—with whom he worshipped and against the exclusion of whom from Christian fellowship and the character of Orthodoxy he always protested—but to prevent the exclusion of Baptists from his Professorship. The College was then in the hands of Orthodox men, and the first thing they did, after getting Mr. Hollis's money, was, to draw up, and impose upon the Professorship, a Calvinistic creed. Against this, Mr. Hollis, who was himself a liberal Baptist, protested; and, in hopes of preventing it for the future, he insisted upon 'the bond.'

It is rather singular that the Recorder, in enumerating the articles, which were five in number, to which the then rulers of the College *required the assent* of Mr. Hollis's Professor, *omits the fifth*, which was in these words:—

5th. 'To the divine right of infant Baptism!'

Against this audacious outrage, committed by the sect to whom some of the Baptists are now laboring to transfer the College, Mr. Hollis remonstrated, and sought the preventive security 'of the bond.'

If we are wrong in this, let it be shown. If right, it surely becomes the Recorder to retract its misrepresentation.

We beg the attention of our Baptist brethren to this matter.

LIBERAL AND JUST SENTIMENTS.

Among the numerous expressions of public sentiment, on the occasion of the death of Judge Story, was a discourse by Rev. Dr. Sharpe, of Charles Street Baptist Church, in this city, printed in the Boston Daily Journal of Sept. 16. From this interesting and appropriate performance we make the following extract:

'He was a professed Christian. What were his precise theological views I do not know.—He professed a sober and firm belief in the Bible as a revelation from God, and that is a great deal in these sceptical days. He was, I understand, a regular attendant on the worship of God. He professed himself, I believe a Unitarian. Under what form or aspect, is to me uncertain. I suppose we should have differed, perhaps entirely, in some of our theological views. But if he had those views of sin as offensive to a good and holy God, which led him to forsake it, and if he reposed in the divine mercy in and through the mediation of Christ as the appointed Savior of sinners—and if he came with the temper of a child to the Scriptures, that he might know and do the will of God, and breathed out sentiments of love, and reverence, and trust in God, I have no doubt he is safe, and has been received of him to whom in his last words he committed himself in prayer; and had he been more orthodox in his creed, without the Christian spirit and the Christian life, his orthodoxy would not have saved him.'

We cannot but regard the expression of these sentiments with such an authority, as is attached to the name and character of this distinguished and universally respected clergyman, as a circumstance in which we all may well fervently rejoice. If our Baptist brethren would but second the noble charity of Dr. Sharpe, and if the Orthodox would conform to the sentiments recently expressed by Professor Stuart, at Andover, what a happy and blessed thing it would be for the Church!

For the Register.

SHEEP WITHOUT A SHEPHERD.

Mr. Editor:—The communication in your last paper entitled 'Sheep without a Shepherd, or a Flock without a Pastor,' appears to me so erroneous in its views and dictated by so selfish, and what appears to me so entirely an un-christian spirit, that it should not be permitted to pass without a word of refutation or rebuke.

The writer signs himself, and is perhaps sincere in the conviction, that he is the advocate and representative of, 'Many,' but it is to be hoped that the common inference of anothers' feelings by our own, is at least in this instance fallacious. It would certainly be dangerous for all natures to make too free an application of the rule.

The simile which he first draws, and which appears to him so very apt and striking, of a Christian Society whose Pastor has sought a little recreation from the city, and 'a flock of sheep left exposed to the ravages of wolves upon the mountains' is certainly very poetical in its conception, but lacks unfortunately one essential element of poetry even, viz: foundation in truth. When his imagination leads him to such sublime flights in future, he should be careful that in ascending into the empyrean the clouds do not obstruct his view, or some more celestial attraction cut off his descent to earth.

On a nearer view he might find his wolves transformed, at least in shape, into bipeds, and his mountains through some inverse influence, contracting to the lowly eminence of mole-hills.

But were it not that the writer informs us that this figure, though vivid, is emblematic of his own condition—that he is one of those sheep whom ravening wolves threaten to devour—that his own Pastor, in other words, is so insensible to his duty, and neglectful of his charge, as to 'reside out the city,' I should merely improve this opportunity to correct what I should conceive to be a misapprehension and deny the fact. For I could not conceive it possible that any one with the feelings of a man—I will not say of a christian—should apply the broad designation of a 'residence,' to the few short weeks in summer, which is the longest that the most favored of our clergy devote to the country, or begrudge so small a measure of relaxation, which I will venture to assert is in every instance intended for their families, rather than themselves.—Has a minister no duties, but to his parish, or is he exempt from the denunciation of St. Paul to him who provideth not for his own household 'He hath denied the faith, and is worse than an infidel.'

However highly I would inculcate the importance of the social duties in the Pastor, I am far from sympathizing with those exacting natures who would appropriate to themselves every moment of their Pastor's time not occupied in the pulpit, or complain if the wife even do not perform her round of parish calls as regularly as the moon, or take more interest in another's darlings than her own. I find, however, Mr. Editor, that the charge is more explicit than I had supposed. It is expressly stated that 'It has become quite fashionable of late for the clergymen of our city to forsake their pastoral relations, desert their flocks, and spend one half of their time in the country.'

Can it be possible that such an accusation as this requires contradiction? I trust not. Point me to the minister half of whose time is passed in the country, or one who, should he happen to resort to it with his family for recreation a few weeks in summer, does not at regularly fill his pulpit, and is not as constant during that time in the faithful discharge of his parochical duties in the city. A little withdrawal from them indeed, an enlightened liberality or a christian consideration might tolerate; and I can conceive of no one so poor in spirit, as to resort to the columns of a newspaper for complaint, or as in this instance for *abuse*—for ungrounded accusation is nothing less.

Such an one, or such a class even upon the supposition of its truth, must be deplorably deficient in inward resources or that true independence of character, so essential to the foundation of christian discipline or advancement. Are we to depend then entirely upon our Pastor for spiritual guidance and direction! Are we to stand still except when he urges onward, and is our flame of devotion so low that it will not continue from Sabbath to Sabbath! Has the Almighty withheld his word from us, that we should perish, unless imparted daily from lips mortal and fallible like our own! Have we then nothing to perform ourselves! no deep, probing introspection to practise! Is the noble temple of a perfect christian character, whose pinnacle is too high for mortal vision to discern, to be constructed without toil, self sacrifice or self devotion! Is it the evanescent fabric which another's ardor expands within the breast, or is religion the momentary aspiration which another's fervor enkindles! Have we no world within us which neither friendship nor love can penetrate and which is open only to the eye of omnipotence! In a word can your complainant have in remembrance our Savior's injunction to 'enter into our closet' and pray to our 'Father who is in secret,' and can he languish for spiritual sympathy when all nature is radiant with a Father's smile, and a Savior's instructions are before him?

Indeed this morbid want of sympathy, leading too often to meetings for the interchange of religious thoughts or sectarian disquisition, can seldom be productive of spiritual advance, and I would much sooner direct the wavering to the simple precepts of our Saviour and their own consciences than to those who like the hypocrites of old would be seen praying at the corners of the streets, or who vainly imagine that they will be heard for their much speaking.

We want, Mr. Editor, more individuality—more independence of judgment and of action.—Religion should not be a childish, sickly sentiment, but an abiding conviction, sinking into, and taking possession of the very depths of our natures—leaving us never exempt from its requisitions, but demanding action—progress.—Onward!—onward! is its cry; life is short, and how much is to be accomplished!

And can we, having this view of life, and a full appreciation of the beauty, and the nobility of self culture, complain that external stimulants to devotion or exertion are for a moment withdrawn?

Should such be found, I would only add, that if the figure of the sheep which your correspondent has drawn be too low a comparison, the allusion to children in leading strings might be found to be more appropriate. And it is to be hoped, Mr. Editor, that should such children wander too far from the maternal eye, or the shepherd remove his protecting arm a moment from the flock, that the devouring wolves may neither be so abundant or so voracious in the community as the fears of the timid would prefigure. F.

UNITARIANISM IN WESTERN CANADA.

As the progress of Unitarian Christianity in neighboring countries cannot fail to afford gratification to the friends of pure religion, the following detail of facts connected with the movement at present going forward in Toronto, has been considered expedient for the purpose of placing before the brethren in the faith a correct view of the position of the small band of disciples who in this distant corner are endeavoring to raise the standard of religious liberty and Christian truth.

The writer well remembers that on his first arrival in Toronto seven years ago, the existence of a single fellow Christian sympathizing with him in his views of the great doctrines of the New Testament was quite unknown to him. During the course of his first year's residence he had much cause of rejoicing in the discovery of one family, natives of the same place with himself, who made known to him their adherence to the doctrines of Unitarianism. Another family was mentioned as entertaining the same views, but no personal recognition ensued. In this state of abstract total isolation, the writer remained with scarcely a ray of hope that the advent of a brighter day was ever to dawn on himself and his little ones in this region of State-Priestcraft and Spiritual Pride.

The observance of religious ordinances he considered to be a high social duty, and the worship of the Supreme Being in union with his fellow-men, was a privilege which he could not overlook, however widely he might differ from them in his views of the character and attributes of the object of adoration. The Sabbath was hailed as a high and holy day; but it is a painful reflection that the day's communion with the truths of Heaven and Immortality was often converted by the dogmatisms of technical theologists into a source of intense mental suffering. The spirit yearned for repose in the bosom of its own kindred Lord. The heart sickened at that delineation of *his* character and of his claims to human affection which the pencil of distorted imagination continually drew of them. Year slowly followed year, and still no ray of light penetrated the darkness. The apostles of every creed, the disciples of every system, the enthusiasts of every sect seemed to be abroad and successful in their labors: Unitarianism alone shut up in the region of refined intellect in the East appeared to rest content within the narrow confines of its dominions, nor dreamed of a world beyond the clear lakes of the West, where the proclaiming of the uncorrupted doctrines of the Redeemer might summon to their allegiance the true soldiers of the Cross.

Two years ago our brethren in Montreal formed themselves into a Unitarian Society. Their organization acted as an electric spark among their kindred here. Our darkness and destitution were *felt* when we heard that 'light had come into the land.' The Montreal brethren gratuitously sent among us their little sheet, "The Bible Christian." Twenty to thirty numbers per month were circulated hither and thither. Some were read: some were returned unread; but within twelve months about ten Unitarians were discovered through the agency of the little messenger. A social intercourse was established, and each wanderer in the desert sought tidings of his exiled brethren.

A suggestion was made to a zealous brother in Montreal that their pastor, the Rev. J. Cordner, whose piety and labors were attracting attention in that place, should in the course of the next summer (1845) make a visit to Western Canada, and call together in some corner our fellow believers to hear the glad tidings of salvation. It was not even hoped that we should be afforded accommodation by any of the Christian denominations in this city. We expected no sympathy and we asked no favor. Long and sad experience had demonstrated to us that genuine Christian charity was yet a stranger among our various sects. We had been persecuted, reviled, and denounced by each other and what hopes could we have! We have since had afforded to us but too strong confirmations of the truthfulness of the apprehensions entertained by us.

In June last Mr. Cordner sent an intimation to us, that he would visit Toronto early in July, and requested that some preparation might be made to secure an audience, and a place wherein to assemble. On the day on which Mr. Cordner's intimation reached Toronto, an English Unitarian, a mechanic of respectable standing and excellent private character, waited upon the writer and handed to him the key of the George Street Chapel, just then vacated by the British Wesleyan Methodists, saying he had purchased the house, and that during his absence in England whither he was about to proceed on business, he would be happy to devote it to the purpose of Unitarian preaching; adding that should a congregation be formed, he should hold himself ready at any time, within twelve months, to hand over the house for the price he had paid for it, a sum little more than the value of the ground, and not perhaps one half of the first cost of the building.

The individual referred to, had received no information of Mr. Cordner's intended visit, and his gratification on learning the fact was equalled only by that of the writer, on receiving the key of a house so well suited to the purpose at so opportune a season. So fortunate a coincidence of events in our first essay towards organization was too striking to escape serious consideration. Each felt disposed to recognize the hand of a directing Providence in the occurrences, and it would be uncandid not to admit that the impression thus made on our minds has been productive of valuable results. We have labored with a conviction of an over-watching Father smiling upon our efforts. Every event since that time has fallen into exact adaptation to our circumstances. We have had our hopes and our fears, but we have not desponded. Our sky has been at intervals over-clouded, but we have cheered ourselves with the trustful hope that our exertions are destined to meet success.

Mr. Cordner preached the first Unitarian discourse ever heard in Western Canada on Sunday July 6th, to an attentive and respectable audience of about 130 persons. In the evening he preached a second time to about 70. This decrease was not unexpected. We looked for our own adherents in the second audience. In the first we did not think of recognizing a believer in every hearer. Curiosity never fails to draw together those who have no higher appetite to gratify. Such we have found to be the fact in our case. Our meetings with little variation have been attended by nearly the same number, and the same individuals observed at Mr. Cordner's second sermon. This is as we desire it to be. We would not wish for a premature growth, for then we should most probably have a premature fall. We have in our system of belief no captivating promises, to hold out to the thoughtless or ignorant multitude. We can proclaim to them no hopes of salvation on any other terms than those laid down by our Lord and Master—purity of life and a simple faith in the infinite Goodness, Justice, Mercy, and Power of our God and Father in Heaven as delivered to us in the Holy Scriptures. We have no system of theology to propound newer or more refined than that contained in the New Testament. We have no royal road by which to conduct human pilgrims to the shrine of the Almighty Ruler of the world, nor by which they may gain access to God's favor more easily than by a life of self-denial and continued perseverance in good works. We rejoice in our little number of attentive, earnest, inquirers after Divine Truth more than we should in overwhelming audiences of the unthinking giddy masses.

During the week succeeding Mr. Cordner's first ministration 'a meeting of Unitarian Christians feeling an immediate interest in the establishment of a regular congregation' was convened, at which 15 individuals, heads of families, enrolled themselves and subscribed for present purposes the sum of £52 currency (208 dollars.) The Chapel was rented for one year, and a determination was formed to use every possible exertion to advance ourselves to the position of a regularly worshipping Society.

Mr. Cordner in the mean time with a view of awakening a kindred sympathy in our behalf proceeded to attend a Conference of the 'Christians' in the village of Oshawa, on the shore of Lake Ontario, 34 miles east of Toronto. He preached there with great acceptance to a crowded audience, and in his intercourse with the body made known to them the case of his Toronto brethren. The Christian Denomination numbers in its fold 26 congregations in Western Canada, holding on all the leading doctrines of Christianity, the same opinions as ourselves. Mr. Cordner next proceeded to Rochester and Buffalo to enlist still wider sympathies in our effort, and already have we found that our destitution is cared for by our fellow-believers there. Mr. Holland of Rochester visited us on the third Lord's Day and preached to us with great profit to our souls. Mr. May of Syracuse has manifested a most earnest interest in our welfare, and Mr. Hosmer of Buffalo has promised us his best services.

As it became evident that without the establishment of regular Sabbath services through the ministrations of a well qualified settled pastor, we could not promise to ourselves any certain hopes of success, it was conjointly and individually resolved that a strong effort should be made to accomplish that purpose. At a meeting of our subscribing supporters it was determined to raise such an amount as might induce some Unitarian clergyman of good parts to give us his services for a limited period. Correspondence in relation to this object was opened with Mr. Cordner and Mr. Holland. At this juncture Mr. Adam in his progress westward arrived in Syracuse. Brothers May and Holland induced him to cross over to us and preach to us for three Sabbaths. He came, and no sooner had we heard his first discourse than our determination was taken to endeavor to retain him permanently as our pastor. Already has Mr. Adam's ministry been blessed with accessions to our number and we have reason for believing that before the expiration of many months, we shall have enrolled among our supporters several persons who are regular attendants at our worship, but who have as yet not identified themselves intimately with our project.

We are, generally speaking, persons of limited means, the majority being of the class of operative mechanics. This circumstance we regard not as untoward, for in this community the mechanical class is distinguished by superior intellectual activity, sobriety, frugality and progressing industry. In a pecuniary point of view they cannot bring us much aid; but in a moral point of view, they will bring us aid which no money could procure for us. Their stability of purpose, sober inquiry, social integrity, and unostentatious piety, must in the end prove to be the impregnable buttresses of our position. It is well known too, that there is in our city a large number of persons whose views of Scriptural truth by no means square with the antiquated standard of the Churches to which they are nominally attached and on whose services they formally attend in compliance with the conventionalities of society.

We do not expect to enjoy any immunity from that denunciation with which the early efforts of all our brethren have been assailed in other lands. Already have we been denounced in the pulpit and in the social circle. In other countries where wealth and power and earthly distinction are found liberally distributed among our brethren, orthodox virtue can take the risk of recognizing us as fellow christians, but in Canada such an experiment is too expensive a virtue—just now.—But amid a population of 21,000 souls, in a land contiguous to the country of Channing, among the countrymen of a Priestley, a Milton, a Locke, and a Newton, shall we crouch under the supercilious frown of clerical intolerance or of pharisaical presumption? No. Abuse and misrepresentation and persecution from without will only nerve us more firmly to the battle, and we are very likely to have a liberal supply of these stimulants.

But we require the co-operation and aid of our more favored brethren. We are few. We are in this world's wealth poor. We have not a house of worship which we can call our own. We want a *home*, a common centre of attraction to which we may all be drawn and feel that we are sheltered by our own roof from the winter's cold and the summer's scorching heat. Every man's hand is against us. We have put into our treasury our little 'widow's mite.' Some of us have perhaps put in that on which the widow's wants, had a stronger claim. But he who careth for the hungry cravings of the young sparrows will not fail to care for us. Our newly chosen pastor goes forth at our request to appeal to the generosity and zeal of our American brethren. We know he will not return empty. Help us in our day of need. Succor us in our infancy and yet may we see the day when it shall be our happy privilege to aid many others in like circumstances. Yet may we live to found many a temple to the Lord in this western world, and be instrumental in bringing many a wandering soul back to Christ. J. W.

Toronto, U. C., August 25, 1845.

UNITARIAN SOCIETY IN WASHINGTON.

We insert the following communication with the greatest pleasure. Indeed it was from a confident belief that something of the kind would be drawn out that we printed, in last week's paper, the article to which it replies. It is not to be regretted that the subject has been broached. Our public men and all of us, professing the sentiments of Liberal Christianity, and claiming to be attached to the cause of a rational interpretation of the Gospel, ought to feel more than we do the claim that cause has upon us. Some of our friends have carried their liberality to such a mistaken extent as to give their predominant influence and countenance to what they believe to be erroneous representations of Christianity. We shall do what we can, in the management of this paper, to arouse the professors of liberal principles to a more uniform, constant, and zealous support of them, in all places, and at every sacrifice.

For the Register.

Mr. Editor,—It has pained me much to read the communication in your last paper, commenting indignantly upon a letter you had inserted, relating to the Church in Washington. The facts are these. Two clergymen, one a man of advanced age, the other a settled minister of several years standing and well known literary character, supplied during the past few months the pulpit of the Church just mentioned. On their return, these gentlemen published communications in your paper, in which they expressed their regret that some who were Unitarians at the North should not feel the importance of patronizing the Church of their own sentiments while at the capital. Your last correspondent designates the author of one of these communications as 'a young man who has lately emerged from his teens,' speaks of his 'ignorance' of the circumstances, his 'audacious impudence,' and 'censorious spirit,' and represents him as guilty of a personal attack on the most venerable and honored patriot and Christian among us.

With regard to the distinguished man whose name has thus unnecessarily been brought into this connexion, the Unitarians of Washington, while they certainly regret that distance of residence or any other cause, should prevent him from now attending their meetings, do not cease to remember how much they owe to his good offices in the early history of their church. He was, during Mr. Little's ministry, a constant attendant; and but for his aid, extended at a very critical period, the Society would probably have been obliged to relinquish the services of that able and faithful minister. With regard to others, the authors of the earlier communications were perhaps not aware how many of the members of both houses of Congress from the New England States and from other sections of the Union have been regular attendants at the Unitarian Church in Washington. With the lamented Burnell and Saltonstall, many others, of both political parties, have encouraged by their presence and aid those with whom they sympathized in faith. When the late pastor was compelled by failing health to retire from his post, he received from twelve of these gentlemen a valuable parting gift, marking not only their personal kindness, but their inerest in the Church with which he had been connected.

I feel it equally due to justice however, to testify my belief that the remarks which have given your correspondent so much offence were not without foundation. Those remarks censured persons who were deterred by fear or fashion, from professing those sentiments at Washington which they have professed elsewhere. The writer gave to his observations no personal application, and I trust no such application of them will again be made. If none deserve the censure, none will feel it. If, on the other hand, there are those among our public men, who have not viewed this subject in its proper light, they will if they possess true nobleness of mind, be disposed rather to thank their fearless monitor, than to be offended at his admonition.

I cannot close, without earnestly inviting the attention of the officers of the Unitarian Association, and candidates for the ministry, to the claims of this Church. Can no suitable person be found to enter upon this interesting and delightful field of labor! Or can the means of support be wanting, and the most important missionary station of American Unitarianism be abandoned, because the scanty band of residents cannot offer sufficient pecuniary inducement to to any suitable person to become their pastor?

S. G. B.

For the Register.

DEDICATION AT POMFRET, VT.

A Unitarian Church and Society having been formed in this place, their new house of worship was dedicated on the 11th inst. A dense audience, some from a distance of ten miles, and residing in the neighboring towns, assembled on the occasion, and filled the sanctuary to overflowing. It seemed like the olden time. All sects were represented, and several clergymen of different persuasions were present. The services were conducted as follows:—

Introductory Prayer, by Elder Hazen, of Woodstock. Reading of the Scriptures, by Rev. Mr. Streeter, of Woodstock. Dedicatory Prayer, by Rev Mr. Willis, of Walpole, N. H. Sermon, by Rev. Mr. Livermore, of Keene, N. H. Address to the People, by Rev. Mr. Willis. Concluding Prayer, by Elder Kidder, of Woodstock. Benediction, by Rev. Mr. Daggett, of Woodstock.

Hyms and Anthems were suitably interspersed, and performed with spirit by a large choir under the care of Mr. Brown of Woodstock. May our brethren experience all the spiritual benefits they have anticipated from their new sanctuary, and be built up in the most holy faith of the Gospel.

The house is a very neat and commodious edifice, with a portico, singing gallery, elegant pulpit, and forty-two slips.

A second service was held in the afternoon, which was well attended, at which Rev. Mr. Willis, of Walpole, delivered a most excellent discourse from Rom. v. 10—and exhortations and remarks were made by Messrs. Hazen, Streeter, Kidder and Livermore. One of the features of the day peculiarly interesting to your correspondent, was the cordial good will and Christian courtesy and charity with which the clergymen of three different sects joined in the services. Strange indeed it is, that it should be anything remarkable in the nineteenth century, that *the ministers* of Him, whose new and royal commandment was Love, should be able to come together in the spirit of Christian brotherhood; but, in the present state of the Church of Christ it is truly a fact worthy of honorable record. Our Christian and Universalist brethren, Hazen, Streeter, Kidder and Daggett, added much interest by their presence, prayers and counsel. A. A. L.

INSTALLATION AT NASHUA N. H.

Rev. S. G. Bulfinch was installed as pastor of the Unitarian Society of Nashua and Nashville on Wednesday, Sept. 17. The sermon was given by Rev. Dr. Putnam, the Installing prayer was by Rev. H. A. Miles, the Charge by Rev. Dr. Gannett, the Right Hand of Fellowship by Rev. E. Peabody, the Address to the people by Rev. S. Osgood.

The Sermon was one that it is a rare privilege for any audience to hear—of a character interesting alike to clergy and people—presenting a single momentous topic, arguing it with all force of thought, fervor of feeling and fitness and beauty of illustration. The subject was 'The intellectual rest which the gospel gives' or the office of faith in giving the mind peace in reference to its most important interests. He claimed for Faith the same power in dealing with spiritual truth that the Inductive faculty bears in the realm of science. The preacher took a strong stand upon the positive Christian ground, although in a reverent and subdued spirit instead of the dogmatic and antagonist tone too common of late in treating such matters. When we go to hear a man preach we like to hear him *freely* preach something strong and authoritative that leads us to look above him and ourselves to God and Christ. In this case we were not disappointed.

The Charge by Dr. Gannett was in his usual forcible style—much too strong and urgent to come from any Minister except one so well entitled by his own fidelity to charge others to be faithful.

The Hand of Fellowship was such a word as all who know the giver would expect from him in addressing a valued classmate and friend.

After the services, the members of the council and a considerable part of the audience met again at a very pleasant Installation Festival.—The large hall was filled. Hon. Daniel Abbott presided. Addresses were made in easy and unbroken succession by the President, Rev. Messrs Bulfinch, Osgood, Gage, Gannett, Putnam, Leonard, Miles, Peabody, Babbidge, Tilden, and by Messrs Hunt of Nashua and Prentiss of Keene. This social meeting was one of the most agreeable and interesting that we ever attended. Such seemed to be the opinion of all present. Good music from the choir under the charge of Mr. Warner added to the occasion.—The whole tone of the addresses was pleasant and cheerful, yet earnest and reverent.

We think that our Nashua friends understood how to manage these things remarkably well. Our hope however is that they may not have another occasion soon to show their good taste in such matters. We will gladly sacrifice the pleasure of another such meeting for the sake of their having a permanent pastor; and now to pastor and people, we say 'God keep you together and bless you in all things.'

DEDICATION.

We copy the following account of the dedication of the new Gothic free-stone Church in Hanover street, from the Daily Advertiser. The Hymn will be published in our next. We fully accord with the Advertiser in what it says of the interest of the occasion. There was a meeting of the clergy, previous to the public exercises, in the capacious vestry of the Church, where they were hospitably entertained by the courtesy of the Society. The discourse of Mr. Robbins was universally admired, and fully met and sustained the highest expectations and demands of the occasion. We shall hope to notice it when it comes to us from the press. The Second Church and Society are regarded with the liveliest interest by their brethren; and all will rejoice with them, in the successful issue of their enterprising exertions, and in the generous public spirit they have manifested.

'The beautiful church, lately built in Hanover street for the Second Church, was yesterday dedicated to the Christian worship of God, with appropriate solemnities. After a voluntary by the choir, Rev. S. D. Robbins offered prayer. Rev. D. Pierce of Brookline, then read appropriate selections from the Bible. The choir then sang a beautiful hymn written for the occasion by Rev. Dr. Frothingham.

In a most solemn prayer the Rev. Dr. Parkman then led the devotions of the immense congregation, offering their petitions for God's favor and dedicating the house to his worship.

The choir sang a chant of dedication, taken from the prayer of Solomon in the dedication of his temple. Rev. Mr. Robbins, the Minister of the church, preached a powerful and interesting discourse, from John xvi. 2. 'My father's house.' An appropriate hymn, also written for the occasion, by John Thornton, Esq. was sung by the choir.

Rev. Samuel Barrett offered the closing prayer, and after the benediction the congregation dispersed. The house which is a very large one, had been densely crowded throughout the solemnities.

The new church is a beautiful Gothic edifice, with a lofty spire, of stone, 237 feet in height, higher than any other spire in this town. The spire and the whole front of the church, with those parts visible from the street are built of free stone from Connecticut. This stone work is ornamented with the richness of the variety of this style, called the Tudor Gothic, and in very good taste. The proportions are graceful, and the whole external appearance is very beautiful.

The interior is finely vaulted, and painted in imitation of stone work. The wood work is all of black walnut, carved in the richest manner. The effect of the whole, arranged in conformity with the same architectural order as the exterior, is very fine.

The pews will be sold next week. There are 146. The length of the main body of the building is 90 feet, the width 67. We copy these measurements from the Times.

It is 195 years since the Second Church was organised.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

RELIGIOUS INSTRUCTION OF SLAVES.

We have already intimated that the immediate operation of the division of the Churches, on the slavery question, has been an apparently increased sense of obligation on the part of Southern Christians, to take off the reproach and meet the demands of their position, by doing what they can to promote the moral and religious improvement of the slaves, now left entirely to their care. The Southern Christian Advocate, printed in Charleston S. C., and a paper of the highest local influence, has a long article on the subject of the 'Religious instruction of the Blacks,' which, we present in a large extract, being sure that our benevolent readers are interested in the subject.

Public attention in the United States has been turned with increasing interest, of late years, to the subject of domestic slavery. Those who have thought, written and acted on the subject, may be divided into two classes—made up, on the one hand, of those whose attention and labors have been directed to the consideration of the civil relations, the social and economical position of the descendants of that exotic population which was thrust upon the Southern States, in some instances, against their strong remonstrances, by the cupidity of English and Northern speculators. On the other hand, there is a large and increasing class who look mainly at another aspect of this deeply interesting subject; whose attention is aroused by the moral and religious aspects presented in connection with the Americanized negro-race, and whose anxieties are awakened mainly in reference to the spiritual and eternal welfare of the myriads who are found in our midst in a state of domestic servitude. In the former class is found

the Southern statesman and civilian; within whose province, especially, the legal, constitutional and political relations of this great subject naturally fall: and whose difficulties have been only augmented by the organised and dangerous interference of *quasi* philanthropists, and jacobin agitators in portions of the free States. In the latter class is comprehended the wise and good men of all parties, in all sections of the Republic; men whose minds have been enlightened by the teachings of God's word, and who believe in the christian doctrine of *man's* accountableness to his Maker, and *in the* eternal retributions of the world to *come*,—a destiny comprehending all, both *bond* and free, master and servant. To this class *belong* the Christian Churches, and Christian *Ministers* of the South. The field of relations here spread before them, *falls* legitimately *within* their sphere of God-*commanded duty*: and, illustrating and enforcing positive *gospel* precepts, they are happily *furnished* with direct examples, drawn from the conduct of Christ, the divine Master himself, and the first preachers of his word. For a reason identical in its nature with that which led to the course adopted by the Founder of Christianity, the *Church*, in its visible and corporate capacity, is relieved from all obligation to interfere with the political connections of this subject, and is exclusively confined to that class of relations which involve the religious and eternal interests of the slave population, in the midst of which she operates, and for whose benefit, by the most solemn obligations and impressive charities, she is bound to direct her whole course of instruction and discipline.

We have said that the latter class is on the increase—a result to be expected from the increase of Christian influence in the Southern States, from the growth of an intelligent and well-balanced piety in our midst; In proof of it, we are most happy to refer public attention to a pamphlet which has just issued from the press, bearing the following title: '*Proceedings of the meeting in Charleston, S. C., May 13, 1845 in the religious instruction of the Negroes: together with the report of the Committee, and the Address to the Public.*' It contains upwards of 70 pages, and is intended for gratuitous distribution. Early in the present year, several gentlemen of this city, prompted by a desire to collect and diffuse accurate information as to the nature, extent, and results of the efforts now in progress for the religious instruction of the blacks, addressed a circular to a large number of planters in all parts of South Carolina, requesting them to attend a meeting in Charleston, on the 13th May in order to interchange information and opinions, and to consult upon the proper use to oe made of the facts thus obtained. The proposed convention was accordingly held, and continued in session for several days. A public and crowded meeting was held at the close of their deliberations, in the M. E. Church in Cumberland-st., at which the Hon. D. E. Huger, one of the Senators from S. C., who was also Chairman of the previous meetings, presided. After a brief and impressive address, Mr. Huger introduced to the assembly the Rev. C. C. Jones of Georgia, and the Rev. Dr. Fuller of Beaufort, who delivered each an address on the religious instruction of the negroes.

In the course of the deliberations of the Convention, it was resolved that a similar meeting should be convened in the month of February, 1846. A digest of the information furnished on the subject of the religious instruction of the negroes was provided for, and an Address to the slave-holders of the State of South Carolina. The pamphlet before us contains both.—The Address, we believe, is from the classic and powerful pen of Daniel Ravenel, Esq., of this city; one of the ripest scholars which our State, rich in *material* of that kind, has produced.

We have, in addition to this Address, a digest of the information furnished in the various communications and letters addressed to the meeting. These are from many of the most distinguished gentlemen in S. C.; and also from planters in other parts of the Southern States. A vast amount of testimony is thus presented, from sources of the most unquestionable authority, *all going* to show the important *results* which have followed the efforts made in various quarters for the religious improvement of the slave-population. A cheering testimony is borne, from the parties most deeply interested in the success of the experiment, to the good effects produced by the diffusion of that knowledge of salvation which it is the main object of the 'glorious gospel of the blessed God' to communicate. We have here, also the proof of the *extent* to which this concern for negro salvation has been carried, and the encouraging earnest of large successes on a field of religious enterprize the most important of any now opening to the view of Southern philanthropists and Christians.

The Report closes with the following statistical view of the action of ecclesiastical bodies on the religious instruction of the blacks:—

'1. *The Episcopal Church.*

The Committee have no information from the *Diocese of Maryland*, and know not what attention is paid to the religious instruction of the negroes by the clergy and laity of that diocese.

It is well known that the venerable Bishop Meade of the *Diocese of Virginia*, has, for very many years, been a zealous, and able, and untiring advocate of this good work, as well as a labourer himself in the field. He has several times brought the great duty of evangelizing the negroes before his diocese; and in his efforts he is now ably supported by the assistant Bishop, Dr. Johns. The attention of the clergy is, from year to year, more and more directed to the systematic and constant instruction of the coloured portion of their charges. Of the *memorial of the Presbytery of Georgia* to the Southern Presbyteries, on the religious instruction of the negroes, Bishop Meade remarks, 'I am rejoiced to see the different religious denominations of *christians* in our Southern country, taking up this subject in a more decisive manner than ever before; and hope that they may stimulate each other, by such addresses, to immediate and zealous action.'

Bishop Ives, of the *Diocese of North Carolina*, has prepared a catechism, and put it in circulation, intended for the benefit of the coloured charges of his clergy, and for the domestic instruction by the laity at home. Several clergy*men* of this diocese are much engaged in discharging their duty to the negroes connected with their congregations.

There is no *Diocese* more engaged—and doing more for the negroes than that of South Carolina. There are several clergymen acting as missionaries, who are wholly given to the work, and some chatechists: while almost the entire body of the clergy are, in their respective parishes, to a greater or less extent, engaged in it. The laity also of this Diocese, embracing many of the most distinguished and wealthy citizens, are supporters of the work: contributing not only of their substance, but giving their own personal attention to it.

Bishop Elliott, of the *Diocese of Georgia*, continues to give importance and encouragement to the religious instruction of the negroes. His effort is to incorporate the negroes with the whites, as one charge, in the parish churches, and to bring the children and youth into efficient Sabbath schools. In three parishes the ministers are almost exclusively devoted to the negroes.

Of efforts made in the dioceses of Kentucky, Tennessee, Mississippi and Arkansas; and Louisiana and Alabama, we have no information.

2. *The Methodist Episcopal Church.*

This branch of the Church of Christ, has advanced beyond all others in direct and well-sustained efforts in the coloured field. It is the only denomination which furnishes statistical information respecting its coloured membership and missionary efforts for that class of our population. The present number of coloured communicants cannot be less than 160,000 in the slave-holding states. Besides the attention paid by the travelling and local preachers to the negroes in their regular ministrations, there are between 80 and 90 missionaries to them, who have under their charge over 18,000 church members, and 100,000 attendants on their services. Over 1,000 negroes are in connection with the Methodist Church in Texas. The South Carolina Conference has sixteen missions to the negroes; the Georgia Conference, twelve: Tennessee—five: Alabama—seven: Memphis—nine: Arkansas—one: Mississippi—seven: N. Carolina—two: Virginia—two. The catechising of the children and youth is a prominent part of their labour. Dr. Capers' catechism, prepared expressly for the purpose, is extensively used: 4,380 children are chatechised in the missions of the S. C. Conference, and the expense of those missions is over $11,000, annually.

3. *Baptist Church.*

We regret that we cannot furnish any *general* information of the feeling and efforts of this denomination. The proportion of coloured to white members is greater in this Church than it is in the Methodist, although the Methodist may have in the aggregate a greater number.—By a late return, the estimate of white members is 700,000; of this number we set down *one-seventh* as coloured, that is 100,000. There are many ministers who devote a part of their time to the negroes: we do not know the number of missionaries exclusively devoted to them. Some associations are actively engaged in the work. There are more coloured licensed preachers and more coloured churches regularly organized, of this denomination, than any, or all the other denominations put together The Sunbury Association, for example, on the sea-board of Georgia, employs two white missionaries to the negroes; has 4,444 coloured to 495 white members: seven coloured churches: four ordained coloured ministers; and one or more, licensed to preach. Of the 60,000 members in the state of Georgia, 45,000 are negroes. The Alabama State Convention of Baptists, at its meeting in Tuscaloosa, Nov. 1844, took up the subject of the religious instruction of the negroes, presented resolutions, expressive of the obligations of the convention to impart the gospel to the negroes, and their determination to do so by every means in their powerr The convention recommended both pastors and private members to engage in the work immediately and efficiently.—We feel assured that the example of this Convention will be followed by the conventions of the other States. At the late convention in Augusta, Georgia, made up of Delegates from all the slaveholding states, for the purpose of separating from the Northern portion of that Church, very special mention was made of the negroes in the South, as a field for missionary labour, and claiming the attention of the Church in its new organization. This augurs well for the negroes in the Baptist Church, *South*.

4. *The Presbyterian Church.*

The movement in this Church, in favour of the religious instruction of the negroes, for the last ten years, has been gradual, and for two years past, rapid and extensive: more so than in any previous years within our recollection. and, as a consequence, ministers and churches are doing more than ever towards the evangelization of this people. We have not space to set down at large the notices of labour among the negroes, in the narratives on the state of religion of the Presbyteries and Synods, and the General Assembly: nor the *Resolutions and recommendations* of Presbyteries and Synods on the subject. We notice a growing interest and increasing efforts in Louisiana, Mississippi, Alabama, Georgia, South Carolina, North Carolina, Virginia, Kentucky, and Tennessee.—In all these States there are numbers of ministers who devote a considerable portion of their time to the negroes; some acting almost as missionaries: while the number of missionaries is increasing. We know of very many Presbyteries in different parts of the State just mentioned, every member of which is more or less engaged in the work. There are three grand features which the Presbyterian Church is endeavouring to make prominent in the religious instruction of the negroes: *first*—to unite the masters and servants in one charge, that each class may receive its just proportion of ministerial labour: *second*—to establish in all the churches Sabbath Schools, and classes of instruction for children and youth especially: and for adults also: and to encourage such schools privately in households: and, *third*—to open the field as fast, and as far as possible, to missionaries duly qualified and employed.

It will be seen from the foregoing account, that honourable mention is made of the efforts of the Methodist E. Church, in this good cause. From small beginnings, less than twenty years ago, and with much fear and trembling, the South Carolina Conference entered the few open doors which the Providence of God presented. At a time when few cared for the religious welfare of the neglected slave—when suspicion and misrepresentation were rife—and no adequate religious facilities for this class of the population were in operation—the Methodist missionaries, fearless of the risk to health and life, ready to endure contempt and even reproach, undertook the work of preaching the gospel to the plantation negroes, wherever they could gain access. Twenty years have not passed away, and behold, what hath God wrought!—Hundreds of slaves have gone to their last, long home; but not uncheered by the light which Christianity throws upon a dying pillow, and the grave hard by. From their humble lot in life they passed into the retributions of solemn eternity, supported by a faith that embraced Him who is the resurrection and the life, and solaced with a sure and certain hope of a 'better inheritance' in the heavenly land. Thousands now live in the communion of the Church, showing all good fidelity to their masters, adorning their profession by a meek spirit and a blameless life. Public confidence has been gained.—Co-labourers of various branches of Christ's Church have engaged in this holy and self-denying work. A vigorous system of well-organized operations, is moving on; and so general is the interest on this subject, that we feel confident—to adopt the earnest and eloquent words of the Report—'that if the voices of all the friends of the religious instruction of the negroes could be heard, from every slave-holding State, as has been from South Carolina, and the amount of their labours told, their voices would be as the sound of many waters, and their multitude and their labours would exceed our most sanguine expectations.'

The following is the conclusion of the address. Among the names attached to it areseveral well known as enlightened philanthropists and Christians.

'There is no point, perhaps, upon which the progress of Christianity in its influence upon society is more remarkable, than in the modifications which have been gradually introduced into the penal administration of Christian nations; and many of these, by the mere change in the moral character of society—through the influence of which, high and severe penalties have been obsolete, because they have become unnecessary. And we may add that the milder and more peaceful modes by which differences between man and man, and classes of men, are determined; and the kindlier aspect which all the social relations wear, when under the pure and simple influence of the gospel, demonstrate its tendency to supercede the law without us, by substituting a law within us—and prove its power to infuse mildness into government, without impairing in the least its authority.

Nor are these views to be rejected, from an apprehension that such results are not to be expected among a class of persons occupying the intellectual and social position of our negroes.—Religious and moral influences may be modified by peculiarities of condition, without affecting our conclusion. It is the characteristic of the Gospel that its power to inform and guide adapts itself to the wants of all classes and conditions. Its doctrines and principles admit of a developement by which the highest intellect feels at once enlightened and humbled. But the mercy of God in Christ is often more readily apprehended and felt by the ignorant, than by the cultivated; and the precepts and prohibitions, the warnings and hopes vouchsafed, are plain to all grades of culture. We cannot presume that a gospel designed for mankind, is inapplicable or inappropriate to the condition of any. God is no respecter of persons. The language of truth is addressed to all. 'Give ear, O ye Heavens, and I will speak and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord.' Then let the name of the Lord be published. 'They,' says the Psalmist, 'that know thy name, will put their trust in thee; but thou, Lord, hast not forsaken them that seek thee.' And, although in the doubtless wise providence of God, all classes do not seem, to human judgment, equally favored in their opportunities, we know that *all* are the objects of his care: and it is certain that much that is valuable may be attained, even if it fall short of our desires. God's spiritual, like his natural providence, is rich in means. The small rain, the dew that distils, and the showers are vouchsafed to meet the diversities of our need.

But how do we act in matters of worldly interest! We plant, although the season is discouraging, and the harvest will often depend upon the additional labor, or new expedients which adverse circumstances indicate to be necessary. Thus should it be in the matter under consideration. We would adopt a figure from the report, and say, *This* is emphatically, in a moral view, the *field* of the planter. Providence has assigned it to him. He may say, with the Apostle of the Gentiles, '*Necessity is laid upon me.*' And let him be of good courage. His labor will not be in vain; for he will not work alone. Even when Paul planted and Appollos watered, God gave the increase. If he sow, or to caused to be sown, the seed will most probably spring up. And, although some fall by the way side, and the fowls devour them up; and some fall among thorns, and be choked; and some fall upon stony places, and because they have no root, wither away; yet, others will fall into good ground, and take root, and bring forth fruit, some an hundred fold, some sixty, some thirty.

Respectfully submitted, by
DANIEL E. HUGER, *Chairman*,
R. BARNWELL RHETT,
ROBERT W. BARNWELL,
HENRY BAILEY,
DANIEL RAVENEL,
F. R. SHACKELFORD,
W. CURTIS,
B. GILDERSLEEVE,
W. CAPERS,
W. H. BARNWELL,
Charleston, July, 1845.
} *Standing Committee.*

☞ In our next religious summary we shall give a full, but condensed, account of the proceedings of the American Board of Foreign Missions at its late Anniversary at Brooklyn, N. Y.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ One hundred and fifty miles of telegraphic double wires can be erected at the cost of one mile of railroad. Plans are maturing for the establishment of 'this lightning line' of communication from the Atlantic to the Mississippi, and from all parts of the country to the central points of government, commerce and population.

☞ The sloop of war St. Louis, Isaac McKeever, Captain, has returned from a cruise of two years and a half, having sailed 57000 miles.

☞ The census of the city of Albany, just taken, shows a population of 41,152, a gain in five years of 7,489.

☞ A prisoner in the Virginia Penitentiary has murdered the Superintendent in revenge for a punishment inflicted upon him.

☞ We extract the following paragraphs from English papers on the subject of railroads.

'RAILWAY ACCIDENTS. The numerous accidents which have recently occurred on railways—ten within as many days, nine of which were the result of carelessness on the part of the railway people—have tended to revive the apprehensions in the public mind which are invariably excited by such catastrophes. That every precaution which science can produce and the legislature can enforce, for protecting passengers by railways against casualties, ought to be supplied, will be admitted. It is not enough to show, that as compared with the number of railway passengers, the number of victims is few. The answer to this sophistical, commonplace mode of evading the responsibility is short, but cogent. The number of accidents by locomotive machinery ought to be few—far less than by carriages drawn by animals. The engine is under the control of the engineer; who, if he possess the requisite skill, knows its powers, and can calculate to a nicety the increased or diminished force which it is necessary to apply in order to its reaching its destination. The restiveness of a horse may defeat the skill or defy the strength of his driver. Thus, the stagecoach may be upset, and the lives or limbs of the passengers may be sacrificed. In such cases no carefulness could guard against, no efforts evert, the calamity- But, as we have remarked, in conducting a railway train, other laws than those which govern animals are brought into operation. The subtle elements which obey the intellect of man are the agents of locomotion. To keep them in subjection, and to guide them with effect, the science which has brought them into use must be applied with unsleeping vigilance. The engineer's business is to hold them under control, and thus prevent them from deviating from their course. This he can do, if he possess sufficient skill and exercise sufficient care. The Legislature here steps in. To enjoin the use of these precautions, the practical result of mechanical science, and to ascertain that the requirements of law are complied with by the directors of every railway company—this constitutes the part which the Legislature should commit to the Government. To do more than this would be an impertinent and injurious interference with the rights of property—to do less, is to leave the public safety to the mercy of the negligent, or to the chances that cupidity will risk, rather than incur an outlay to which it is averse, and the necessity for which is not felt until the consequences of neglect have demonstrated that necessity. Sir R. Peel's intimation, that if the railway authorities are not more vigilant it will become the duty of Government to apply to Parliament for increased powers of interference with their management, was merely one of the characteristic speeches by which the premier is wont to stave off a present duty to a future day. The result of the inquiries which have been instituted show that passengers by railway trains have not all the protection against accidents which, under a more perfect system of management, would be afforded. When the possibly extensive fatal consequences of an accident to a railway train are considered, the imperative duty of prevention—as far as prevention can be attained by precaution—is enforced by the most cogent arguments. What extent of slaughter does Sir R. Peel deem sufficient to induce the interference which he admits the Government must exercise, if the boards of railway directors are not more attentive to their obvious duty—a duty which the public safety demands, and has a right to require, at their hands? [Globe.

'HOW TO PREVENT RAILWAY ACCIDENTS. A correspondent of the *Times* proposes:—

1. That a director, or other managing proprietor, be stationed at the head and tail of each train.

2. That a director or proprietor be hanged or transported for every passenger killed or severely wounded.

3. That a guarantee scale of compensations and pensions be established, at very high rates, to be paid out of the funds of the companies to the families of persons killed; likewise to those wounded, hurt, or even only much frightened. (For why are people to be frightened *gratis*, to say nothing of the serious consequences that often ensue to ladies and elderly or nervous persons?) The compensation should never be less than three times the amount of the estimated damage for mere loss of income or emolument by casualty to life or limb. The companies which can afford to spend their thousands a day in litigation or for pecuniary objects ought not to grumble at rendering liberal justice to their victims.

The *Times* is daily filled with letters complaining of the recklessness, want of management, and unaccomodating spirit of the leading railway companies.'

THE LATE LADY HESTER STANHOPE was a most inveterate devotee to tobacco—smoking her pipe constantly, even in bed.

ACCIDENT TO THE CROWN. Saturday afternoon, immediately after her Majesty had delivered her speech, and was in the act of quitting the House of Lords, the Duke of Argyll, whose office it is to bear the velvet cushion on which the Crown is placed when her Majesty is retiring, stumbled, and the consequence was, that the crown fell off the cushion on the floor. A number of the jewels fell out of it, and it was otherwise much injured. The jewels were all picked up and handed to the noble duke. On the accident being made known to her Majesty, she expressed her concern that his grace should have met with the slight accident, but was glad he was not hurt. [Observer.

☞ A detachment of United States troops, 240 in number, arrived in this city from Newport, R. I., and embarked in the ship Albatross for Pensacola, Florida.

☞ The correspondent of the New York Evening Post, Mr. Bryant, one of its editors, in the following paragraphs gives interesting information on several points.

☞ 'The League is a powerful and prodigiously numerous association, with ample and increasing funds, publishing able tracts, supporting well conducted journals, and holding crowded public meetings, which are addressed by some of the ablest speakers in the United Kingdom. I attended one of these at Covent Garden. Stage, pit, boxes and gallery of that large building were filled with one of the most respectable looking audiences, men and women, I have ever seen. Among the speakers of the evening were Cobden and Fox. Cobden in physiogonomy and appearance, might pass for an American, and has a certain New England sharpness and shrewdness in his way of dealing with a subject. His address was argumentative, yet there was a certain popular clearness about it, a fertility of familiar illustration, and an earnest feeling, which made it uncommonly impressive. Fox is one of the most fluent and ingenious speakers I have ever heard. Both were listened to by an audience which seemed to hang on every word that fell from their lips.

You would probably like to hear what is the present state of the difficulty in the English Church between the Oxford divines and their antagonists. At present, I believe, it is not the subject of much public controversy. The influence of the government is strongly against the Oxford doctrines, and though many of the bench of bishops are thought to lean in their favor, they do not seem on the whole, to receive any decided aid from that quarter.—'Among the laity,' said a friend to me, 'these opinions are not gaining many adherents, but I think they are spreading among the clergy. I do dot mean the clergy who have taken orders some time since; but the young clergy, who are taking orders from time to time, enter upon their office strongly imbued with these opinions.'

The musical world here are talking about Colman's improvement in the piano. I have seen the instrument which the inventor brought out from America. It is furnished with a row of brass reeds, like those of the instrument called the Seraphine. These take up the sound made by the string of the piano, and prolong it to any degree which is desired. It is a splicing of the sounds of one instrument upon another. Yet if the invention were to be left where it is, in Colman's instrument, it could not succeed with the public. The notes of the reeds are too harsh and nasal, and want the sweetness and mellowness of tone which belongs to the string of the piano.

At present the invention is in the hands of Mr. Rand, the portrait painter, a countryman of ours, who is one of the most ingenious mechanicians in the world. He has improved the tones of the reeds till they rival in softness and fullness those of the strings, and in fact can hardly be distinguished from them, so that the sounds of the two instruments run into one another without any apparent difference. This is all that was wanting to make the invention perfect, Mr. Rand has contrived three or four different machines for making the reeds with despatch and precision, and I see nothing now to prevent the most complete and brilliant success.'

☞ 'John L. Dimmock, Esq., President of the Warren Insurance Co., has at his office, a very curious specimen of the wonderful operation of the sea upon substances deposited upon its bottom. It is a concreted mass of submarine substances, such as various shells, &c., united with the solidity and weight of stone, from which are protruded several silver Spanish milled dollars. This is part of a large quantity which has been recently taken up, from the place where the Spanish ship Saint Pedro was blown up, February 11th, 1815. An enterprising company fitted out the brig Frances Amy, Capt. Binney, from Baltimore, for the purpose of making an experiment for the recovery of the money known to have been on board the Spanish ship at the time of her destruction. We are happy to hear that the attempt has so far proved successful, that they have raised and brought home over $27,000 of the lost money—nearly all of which was in the same state as the specimen of which we have here spoken. Among other curious formations which were raised, in the course of this search we learn that a single cannon ball was brought up, with thirty dollars firmly imbedded in it. Some of the solid masses of rock and shells, on being broken open, were found to contain rows of dollars, as if they had remained there in the same order in which they were originally packed. This property is now brought into use again, after having lain thirty years on the bottom of the ocean, subject to all wonderful changes incident to such a situation.' [Atlas.

☞ The latest accounts from Mexico are of a nature to remove all apprehensions of a warlike movement, on her part, towards us.

☞ A eulogy on the late Judge Story, was delivered, at the request of the students of the Law School, and of the President and Fellows, of Harvard College, by Professor Greenleaf, on Thursday afternoon, at 4 o'clock in Mr. Newell's Church in Cambridge.

☞ The number of students in the Cambridge Law School, the present term, is 157.

OBITUARY.

Died in Beverly of consumption on the 28th ult. Elizabeth Page, daughter of Mr. Livermore Whittredge, aged 33.

The friends of this lady are not willing, that she should pass away without some recorded testimony of their interest in her memory.—With a mind well disciplined and peculiarly adapted to engage the attention and affections of children, she found a high degree of happiness in imparting instruction, and in this employment, she was engaged for a number of years, until her strength failed her, in the neighboring town of Somerville. It was delightful to observe the fond attachment that existed between the teacher and her pupils, and the concurrent sympathies in their mutual obligations.

Miss Whittredge interested hereself not alone in the mental cultivation of the young. Their moral and religious instruction was a subject near to her heart, and to this end, she gathered them together on the Lord's day. And by establishing and superintending a Sunday school in her immediate neighborhood, which was at some distance from the appointed places of public worship and the enjoyment of Sabbath privileges, she supplied a want which was deeply felt both by parents and children. And for this benevolent work her memory is enshrined in their hearts. She watched, with pleasure and satisfaction, the effort that was making, in the vicinity of her labor of love, to gather a religious society, and to make provision for the regular observance of the rites and services of Christianity, by the erection of a house of public worship; and no one more than she, if it had been the will of Providence, would have enjoyed the occasion of the recent dedication of the new and beautiful church in Somerville.—During her sickness, lingering and at times painful, in her paternal home, her patience never forsook her, neither was her fortitude overcome. Her faith was sufficient for her, and it was delightful to notice its power and beauty as manifested by her. It triumphed in the dying hour, and gave a new evidence of the adaptation of Christianity to the deepest wants of the soul, and of course, of its intrinsic excellence and sublimity.

Let those whose privilege it was to be taught by the beautiful example and religious counsels of her life, and more especially those who were taught by the impressive lesson of her death, show their regard for her memory, by illustrating in their lives, as God shall give them grace and opportunity, the power and beauty of christianity. H.

BROADWAY UNITARIAN SOCIETY. We understand that Rev. M. G. Thomas late of Concord, N. H., has received and accepted an unanimous call to settle over this Society.

☞ We understand that Rev. F. Hinckley has resigned the pastoral care of the Unitarian Society in Windsor, Vt.

MARRIAGES.

In this city, 14th inst, by Rev Mr Streeter, Mr Edward K. Wentworth to Miss Catherine Vannevar.

On Sunday afternoon, by Rev Mr Skinner, Mr Joseph R. Simonds to Miss Hannah G. Harrington.

In Greenfield, 9th inst, by Rev A. Chandler, Mr Franklin H. Miner, of North Stonington, Ct., to Miss Harriet E. Wheeler of G.

In Lowell, 2d inst, in the Unitarian Church, by Rev Henry A. Miles, Rev Edwin J. Gerry, Pastor of the First Congregational Society in Athol, to Miss Sophia J. Goodwin of Lowell.

In Cambridge, on Sunday evening, by Rev Mr Randall, John Schouler, Esq. of West Cambridge, to Mary Newton, daughter of Isaac Newton, Esq. of C.

In Salem, on Wednesday evening, by Rev Mr Anderson, Dea Joshua Upham to Mrs Mary Ann M. Ragg.

In Danvers, Mr Asa Prince to Miss Mary S. Black, both of Beverly.

In Beverly, on Thursday morning, by Rev Mr Foote, Mr Nathaniel P. Sheldon to Miss Ellen Nesmith.

DEATHS.

In this city, 10th inst, of canker, Eugene, only child of Elisha R. and Emeline A. Guptill, aged 3 weeks.—[Maine papers please copy.

9th inst, John Williams, Esq., Counsellor at Law, 71; the eldest Counsellor at the Suffolk Bar, and a graduate at Harvard University, in the class of 1792.

15th inst, Mrs Janet Alexander, well known as a distinguished midwife, formerly of Edinburgh, 61.

In Medford, 12th inst, Mrs Deborah Wild, 92, formerly of Braintree.

In Cambridgeport, 12th inst, George Noble, Esq., 66.

In Charlestown, 14th inst, Mrs Sarah Richardson, 82.

15th inst, Mrs Sarah A., wife of Mr Benjamin Hopkins, 30.

In Jamaica Plains, 13th inst, Mr George Hallet, 61.

In Hingham, 13th inst, of apoplexy, Dea Wm Gridley, of Boston, 60.

In Dorchester, on Wednesday, Aaron Davis Field, 46.

In Bedford, 26th ult, Francis Wilson, 65.

In Hanson, 8th inst, after a lingering illness, Miss Nancy Perkins, 26.

SCHOOL BOOKS
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Pratt, Woodford & Co.,
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And sold by Booksellers throughout the United States.

THE attention of Superintendents of Schools, Teachers, and all persons interested in promoting good education, is invited to the following class books for common schools and academies.

OLNEY'S SCHOOL GEOGRAPHY AND ATLAS. The large and increased sale of this work warrant the publishers in offering it as the opinion of a great body of experimental teachers, that it is 'the best school geography ever published,' and that the plan has borne and will bear the test of time. Encouraged by the general approval bestowed upon the new atlas, and at the solicitation of many teachers of common schools, the publishers will add hereafter a Map of the Roman Empire, and a Map of Ancient Greece, comprising almost the entire portion of the world known to the ancients; for the convenience of those studying ancient history. The price of the work, which is now very low compared to its execution, will not be increased.

OLNEY'S INTRODUCTION TO GEOGRAPHY is designed for young children, to precede the above.

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THE SCHOOL AND FAMILY DICTIONARY, by Rev F. H. Gallaudet and Rev H. Hooker. Perhaps no school book ever prepared is so well fitted to succeed the spelling book, and advance the pupil in sure and solid improvement, as this. The plan is new, and adapted to exercise the mind in various ways without overtasking it, and the knowledge gained is such as to be constantly useful. It is warmly recommended by almost all the persons of high standing among the friends of education in this country.

COMSTOCK'S NATURAL PHILOSOPHY.—The large and increasing sale of this work in all parts of the country, is good evidence of the estimation in which it is held. The same author has published a series of works on the sciences, as is generally known, including Elements of Chemistry, The Young Botanist, Elements of Botany, including vegetable physiology and a description of common plants, Outlines of Geology, Elements of Mineralogy, and Physiology for Schools and Families, the subject of which is beginning to be regarded as literally of vital importance to mankind.

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KIRKHAM'S SYSTEM OF ELOCUTION.
☞ Copies of the above works for examination may be had of Messrs. GOULD, KENDALL & LINCOLN, 59 Washington st, Boston. 3t s20

REPLY TO PARKER'S LETTER. Answers to Questions contained in Mr Parker's Letter to the Boston Association of Congregational Ministers. By One not of the Association.
This day published by CROSBY & NICHOLS, 118 Washington st s20

CHESHIRE HYMN BOOK. New edition in Press. In consequence of the unexpected demand for this collection of Hymns the subscribers have been induced to put to press a new edition to be printed on larger type for the use of those who may prefer a handsomer book. The price will be but little more than that of the present volume, and the publishers hope that the only objection which has ever been brought against their collection will be obviated by the publication of this new and improved edition.
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NEW BOOKS FOR SUNDAY SCHOOL LIBRARIES. Onward, Right Onward, by the author of I'll be a Gentleman, &c.; The Old Oak Chest, It is all for the best; Inquisitive Jack, by Peter Parley; Dick Boldhero, by do; Philip Brusque, by do; Facts to Correct Fancies; Russell and Sidney, by Miss Leslie; Old Times; The Mission, by Marryatt; Every Day Duty; Praise and Principle; The True Child, by Mrs Seba Smith, &c. &c.
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THE TRUE CHILD, being the first of a series of six books by Mrs E. Oakes Smith, entitled Stories not for good Children, nor bad children, but for real children; 1 vol 32 mo, gilt and plain edges.
'Childhood, says the author of this charming little volume, in her graceful preface, is 'a period defined and marked by the Almighty; and, while existence is always a progress, its different stages are to be recognized as stages, and used in accordance with divine beneficence. Babies are to be babies, pleased with a rattle, tickled with a straw, lulled by 'pat a cake, pat a cake, baker's man,' and 'rock a baby buntin,' and not made to strain their eyes after the stars, and to have their poor brains stimulated by an A. B. C., painted upon the ivory given them to assist dentition.'
Most happily has Mrs E. Oakes Smith, the author of these stories, carried out this idea so sensibly set forth in her preface. Her little fishes never talk like whales, or rather she talks to the minnows as if she thought them full as well worth conversing with in their own language as if they were Leviathans. The biographical portrait of 'Little Jane's Cap,' with the exception of a little un-nursery-like word, 'attitudes,' is as dainty a piece of miniature painting as ever came from the pencil of De Foe; while 'The Man in Green,' and the Indian tale describing the origin of the humming bird are two exquisite pieces of fanciful ingenuity worthy of being shapen into far more ambitious form than we have them under here.
In enjoying the former of these, we were especially pleased that the author did not think it necessary at the close to give any explanation of the allegory; leaving the childish reader to relish it only as a story of the marvellous, and make the application when he should grow older; and learn from sad experience how Life and the World, typified by 'The Man in Green' would first enlarge, and then gradually dwindle upon their senses after their stern necessities had made him as did Inadizzie, burrow like a muskrat, or prowl like a panther to win his livelihood;—and how, when 'The Man in Green,' which lures all of us to follow so eagerly, falls at last to pieces, the soul like 'a butterfly, comes out and flies up to Heaven.'
As for the story giving the origin of the humming bird, it is really so whimsically diverting, so cleverly childlike in its odd and dainty fancies, that nothing but the fear of invading the copyright prevents our extracting it at length for the amusement of our readers. The volume, (a neat little 24mo,) is inscribed 'to the mothers of our country who are willing that nature should develope her sweet work in her own sweet way, without forcing it into precocious development.' May the gifted mother who wrote it find every encouragement for the further exercise of her fine faculties in the same interesting and important sphere of composition.' [New York Eve. Gazette.
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CHINESE MUSEUM,
IN THE BUILDING KNOWN AS THE MARLBORO' CHAPEL, WASHINGTON STREET.

THIS immense collection of Chinese Figures and Curiosities was opened for exhibition on MONDAY MORNING, September 8th, at 9 o'clock, and will be open for exhibition EVERY DAY (Sundays excepted) from 9 A. M. to 10 P. M.
The exhibition is intended to show China as it is, and consists of upwards of sixty Figures of the full size of life, likenesses of individual Chinese dressed in the costumes appropriate to the situation and employment in which they are represented, and shows the costumes of the Chinese, from the Emperor in his Court dress, to the Beggar soliciting alms, with Barbers, Brokers, Carpenters, Blacksmiths, Shoemakers, Doctors, Husbandmen, Soldiers, and Fortune Tellers—each surrounded by the implements of his trade or profession. An exact representation of a Chinese Silk Store, with merchant, purchaser, clerk, coolie, &c. Two complete Chinese Rooms, one showing opium smoking, and the other the 'Inner Apartments' of a gentleman's residence. A Court of Justice. The different sects of Priests. A real 'Tanka Boat,' with its crew, &c. &c.—with models of Temples, Stores, Summer Houses, Theatres, Bridges, Junks and Boats. Specimens of manufactures of Cotton, Silk, Porcelain, Marble, Ivory, Silver and Wood. Upwards of 400 Paintings in Oil and Water colors, among which are portraits of 'The High Imperial Commissioner Keying,' and his assistant, 'Wang;' of the Hong merchants, Houqua, Sanqua, and Linchong; and the great ship Camprador 'Boston Jack.' A view of Canton, seven feet by three, and of Honam, of the same size—with Paintings representing the growth and manufacture of Tea, Silk, Cotton and Porcelain. Also of Scenery throughout the Empire, Processions, Furniture, Flowers, Boats, Fish, Shells, &c. &c.
From the upper part of the Hall is suspended an almost innum

POETRY.

[For the Register.]

LINES

Suggested by a Sermon of Rev J. T. Sargent's, from John xvi. 7, 'It is expedient for you that I go away for if I go not away the comforter will not come to you.'

How oft, in life's sad checkered scenes,
We find this saying true!
'Expedient 'tis I go away
That God may comfort you.'

So speaks departing earthly good
To every mourning heart,
And will, if rightly understood,
The comforter impart.

Yes, friends the truest and the best
Must go away, that we,
Our GOD,—an everlasting friend,—
Thro' tearful eyes may see;—

Treasures, the most endeared, be lost,
That better may be found,—
Desires most ardent, here be cross'd,
That Love may more abound.

To melt and mould our wayward souls
To medals fit for Heaven,
Affliction is the furnace used
The means that God has given.

Mourn, then, but murmur not, and drink
The cup a Father gives,
'He doth not willingly afflict,'
He's kind to all that lives.

ANDREW NICHOLS.

Danvers, Aug. 31st, 1845.

'FESTUS, a Poem, by Philip James Bailey, Barrister at Law.'—First American Edition.—Boston: Benjamin B. Mussey, 1845.

This Poem has received the highest commendations from a great variety of the best literary authorities. While we think that the critic may find much room for objection in its structure and thread, and there are many passages of questionable propriety, it cannot be denied that Festus is a great and admirable production. In terseness of diction, in imagery, in the elevation and depth of its sentiments and range of thought, and in the awful grandeur of its topics, machinery, and character, it leaves no other name between its author and Milton. In one respect it has no equal. Its illustrations are spontaneous, familiar, abundant, and beautiful beyond example. They spring up to the writer, and beam upon the mind of the reader, with a naturalness, facility, grace, and splendor most delightful and exhilarating. It is in this point of view that the poem is most admirable in our estimation.

We select for this corner of our paper the Dedication, as presenting the personal history of the work, and the concluding passages, as exhibiting the theological sentiments of the writer.

—

DEDICATION.

My Father! unto thee to whom I owe
All that I am, all that I have and can;
Who madest me in thyself the sum of man
In all his generous aims and powers to know,
These first-fruits bring I; nor do thou forego
Marking when I the boyish feat began,
Which numbers now near three years from its plan,
Not twenty summers had imbrowned my brow.
Life is at blood-heat every page doth prove.
Bear with it. Nature means Necessity.
If here be aught which thou canst love, it springs
Out of the hope that I may earn that love
More unto me than immortality;
Or to have strung my harp with golden strings.

—

SCENE—*The Judgment of Earth.*

THE SON OF GOD, THE ARCHANGEL, SAINTS *and* ANGELS.

ARCHANGEL. Let all the dead rejoice! their Saviour comes;
With clouds of angels circled like a sun,
Belted with light, and brighter than all light,
Lo! He descends and seats Him on His throne,
Alighting like a new made sun in Heaven.
The world awaits Thee, Lord! Rise, souls of men,
Buried beneath all ages from the first;
Ye numbered and unnumbered, loathed and loved,
Awake to judgment! Rise! the grave no more
Hath power upon ye than the ravening sea
Upon the stars of Heaven. Ye elements!
Give back your stolen dead. He claimeth them
Whose they both were and are, and aye shall be.

SON OF GOD.

I come to repay sin with holiness,
And death with immortality; man's soul
With God's Spirit; all evil with all good.
All men have sinned; and as for all I died,
All men are saved. Oh! not a single soul
Less than the countless all can satisfy
The infinite triumph which to me belongs,
Who infinitely suffered. Ye elect!
And all ye angels, with God's love informed,
Who reign with me o'er earth and Heaven, assume
Your seats of judgment. Judge ye all in love,
The love which God the Father hath to you—
For His Son's sake, and all shall be forgiven.

SAINTS. Lord! let us render back to Thee the love
Which is Thine own: none else is worthy Thee.

SON OF GOD.

Behold this day I dwell with thee on earth,
E'en to the last; the next shall be in Heaven,
Where ye shall meet the Father, and remain
In the Eternal presence, He through me
Blessing all spirits overflowingly.

SAINTS. Dear Lord, our God and Savior! for Thy gifts
The world were poor in thanks, though every soul
Were to do nought but breathe them, every blade
Of grass and every atomie of earth
To utter it like dew. Thy ways are plain
Only in thine own light. And this great day
Unveils all nature's laws and miracles—
All to Thee all as one. Thy death was life;
Thy judgment is all mercy, Lord of Love!
The world's incomprehensible no more
To man, but all is bright as new-born star.

SON OF GOD.

The Book of Life is opened. Heaven begins.

SCENE—*The Heaven of Heavens.*

THE RECORDING ANGEL, LUCIFER, FESTUS, ANGELS.

THE RECORDING ANGEL. All men are judged save one.

SON OF GOD.

He too is saved.
Immortal! I have saved thy soul to Heaven.
Come hither. All hearts bare themselves to me,
As clouds unbind their bosoms to the sun,
And thine was wealthy in the gifts of good.
And, if its guilt and glory lay in love,
Let light outweigh the darkness! Thou art saved.

SAINTS. Rejoice! Rejoice!

FESTUS. Could I, Lord! pour my soul out,
In thanks, even as a river rolling ever,
'Twould be too scant for what I owe to Thee.

SON OF GOD.

Nay; immortality is long enough,
As life, or as a moment is, to shew
Thy love of good, thy thanks to me and God.
One heart-throb sometimes earneth Heaven—one tear.

FESTUS. My Maker! let me thank Thee, I have lived,
And live a deathless witness of Thy grace.
And Thee, the Holy One, who hast chosen me,
From old eternity, while yet I lay
Hid, like a thought in God, unuttered—Thou,
Who makest finite full with the Infinite,
As is a womb with an immortal spirit,
Oh! let me thank Thee that I witness to Thee.
And Thou, mid-God! my Savior, and my Judge!
Sun of the soul, whose day is now all noon—
Who makest of the universe one Heaven—
I praise Thee. Heaven doth praise Thee. God doth praise Thee.
The Holy Ghost doth praise Thee. Praise Thyself!

LUCIFER. Is he not mine?

GOD.

Evil! away for aye!
In the beginning, ere I bade things be—
Or ever I begat the worlds on space,
I knew of him, and saved him in my Son,
Who now hath judged; for, fraught with God-hood,
Yet feels the frailties of the things He has made;
And therefore can, like-feelingly, judge them.
For I abide not sin; and in my Son
There is no sin—not that He takes away.
It is destroyed for ever and made nothing.

SON OF GOD.

Spirit, depart! this mortal loved me.
With all his doubts, he never doubted God:
But from doubt gathered truth, like snow from clouds,
The most, and whitest, from the darkest. Go!

LUCIFER. I leave thee, Festus. Here thou wilt be happy.
To be in Heaven is to love forever
God—and thou must love here. Here thou wilt find
All that thou canst and ought to love: for souls,
Re-made of God, and moulded over again
Into his sun-like emblems, multiply
His might and love the saved are suns, not earths;
And with original glory shine of God.
While I shall keep on deepening in my darkness,
With not one gleam across the gloom of being.

FESTUS. Let us part, spirit! it may be, in the coming,
That as we sometime were all worth God's making.
We may be worth forgiving; taking back
Into His bosom, pure again—and then,
All shall be one with Him, who is one in all.

LUCIFER. It may be, then, that I shall die. Farewell.

FESTUS. I am glad.

GOD.

Stay, spirit! all created things unmade
It suits not the eternal laws of good
That Evil be immortal. In all space
Is joy and glory, and the gladdened stars,
Exultant in the sacrifice of sin,
And of all human matter in themselves,
Leap forth as though to welcome earth to Heaven—
Leap forth and die. All nature disappears.
Shadows are passed away. Through all is light.
Man is as high above temptation now,—
And where by Grace he alway shall remain
As ever sun o'er sea; and sin is burned
In hell to ashes with the dust of death.
The worlds themselves are but as dreams within
Their souls who lived in them, and thou art null,
And thy vocation useless, gone with them.
Therefore shall Heaven rejoice in thee again,
And the lost tribes of angels, who with thee
Wedded themselves to woe, and all who dwell
Around the dizzy centres of all worlds,
Again be blessed with the blessedest.
Lo! ye are all restored, rebought, rebrought
To Heaven by Him who cast ye forth, your God.
Receive ye tenfold of all gifts and powers.
And thou who cam'st to Heaven to claim one soul,
Remain possessed by all. The sons of bliss
Shall welcome thee again, and all thy hosts,
Whereof thou first in glory as in woe—
In brightness as in darkness erst—shalt shine.
Take, Lucifer, thy place. This day art thou
Redeemed to archangelic state. Bright child
Of morning, once again thou shinest fair
O'er all the starry ornaments of light.

LUCIFER. The highest and the humblest I of all
The beings Thou hast made, Eternal Lord!

ANGEL. Behold they come, the Legions of the lost,
Transformed already by the bare behest
Of God our maker to the purest form
Of seraph brightness.

THE RESTORED ANGELS. His be all the praise!
And ours submissive thanks. When evil had done
Its worst, then God most blessed us and forgave.
Oh, He hath triumphed over all the world,
In mercy, over death and earth and hell!

SON OF GOD.

All God hath made are saved. Heaven is complete.

GUARDIAN ANGEL. Hither with me!

FESTUS. But where are those I love?

ANGEL. Yon happy troop!

FESTUS. Ah! blest ones, come to me!
Loves of my heart, on earth; and soul in Heaven!
Are ye all here, too, with me!

ALL. All!

FESTUS. It is Heaven.

MISCELLANEOUS.

THE UNJUST JUDGE.

BY MRS. S. C. HALL.

It was an old lady who related to me the following incident. As it supplies evidence how strong a moral may be inculcated by a picture, I will endeavor to record it in her own simple words. When I knew her she was very aged; her sitting room was adorned by paintings, generally of the higher class; but sometimes the sentiment, the conception of a subject, was so superior to the execution, that I imagined that she had more feeling than knowledge with regard to the works of art. She moved about her apartment, leaning on the arm of her grand niece, and pointing out her favorite pictures by a motion of the large old fashioned fan that dangled from her arm; she was in truth a chronicle of the past—had sat to Sir Joshua when quite a child—and been the companion of West and Opie, and Northcote, and all the great men of ancient times; seen David Garrick; and been patted on the head by Dr. Johnson; laughed at with Oliver Goldsmith; and spoke of Queen Charlotte and George III, as a handsome young couple. She was both rich and benevolent, and despite her age and infirmity, she was the best physician that ever entered the close atmosphere of the pale student's chamber; the ease and grace, and gentleness with which she developed the truth, added to it beauty but did not lessen its power. She was a sound critic—yet a kindly judge. Sir Thomas Lawrence used to say of her, that her very look at ninety was inspiration.

Her general sitting-room was in admirable keeping with its mistress; old chairs, old carvings, old china, old bits of tapestry—with here and there a drapery of golden yellow—a cushion or chair covered with deep toned crimson velvet—and when the sun shone through a little painted window, illuminating an angle of the apartment with its fine tints, it threw a sort of halo over these silent but sure indications of pure taste, and made the artist feel at once at home. Then the delight with which, if she found an attentive listener, she would draw forth from an old cabinet some cherished and exquisite miniature—the gem of her treasure house—and have a little tale to tell about every thing she possessed. Latterly she became deaf; but it did not diminish the cheerfulness of her well-toned mind. Set her talking, and it was like a happy voice from the graves of those mighty ones who now live but in their works.

"You said, my dear madam, you would tell me the story of that picture yonder," I observed one evening.

"Ah, yes!" she replied, that my dear, was painted by a young man! Poor fellow, I shall never forget what old Northcote said to me about him; but that does not matter now. It was April—a few days before the pictures went in for exhibition at Somerset House, and I was sitting in this very chair, as I have done for the last five and forty years! About noon—when Nancy—(ah, we have no such servants now-a-days!)—Nancy told me that an artist, she was sure from the country, wanted to show me a picture. I admitted him immediately. He placed his production in the best light, and apologizing briefly for his intrusion, stood opposite that very picture, whose 'story,' as you call it, you wish to hear. Young men, my dear, in those days, were more ambitious of painting than dressing, like Raffaelle; they did not wear their hair over their shirt-collars—cultivate a mustache, and scent of cigars; and yet I never saw a human being look more like a creature of glorious inventions than the poor pale boy—for he was little more—who painted the 'Unjust Judge.' His orb-like brow would have well become a crown of laurel; and though he was so singularly handsome, that for a few moments he was the picture upon which I looked; I felt sorry at heart for what was stamped upon his features."

"What!" I inquired.

"Death!" was the solemn reply.

The old lady rose from her seat and taking the arm of her beautiful relative, who resided with her, tottered opposite to the picture. "Observe," she continued, "the hard, stern countenance of the magisterial looking man, who, seated at the head of the table, has decided that the widow—the young widow of an old faithful tenant has no further claim on the land which she imagined secured to her by virtue of a letter, the fragments of which are upon the ground. Observe the look of purse-proud satisfaction the new tenant casts upon the friendless woman, whose faded mourning evinces that she has no means to apply to a higher court. Note how full is the leathern purse he has ostentatiously placed upon the table; do you not see the convulsed clutching of the widow's fingers, as she stretches forth her hands to implore mercy where she might demand justice! the veins of her small white throat are distended by suppressed emotion; her eyes are heavy with unshed tears; and observe also how indignant the boy looks; he has just ceased to grasp the crape shawl that has nearly fallen from his mother's shoulders; his little fists are clenched, as much as to say, 'See how I will be revenged when I become a man!' The fat and insolent cat has driven the widow's little timid dog into a corner; his eyes in utter helplessness are raised to his mistress's face, whose agony is too great to heed the distress of her puny favorite! I do not often look upon it," she added, returning to her seat, "though it coveys a fine moral; yet whenever I do I turn my eyes into my own breast, lest I also may have been an unjust judge!"

The old lady paused, and her last observation found an echo in my heart. Great God! how true this is; how apt are we to sit in judgment on each other, how apt to pronounce sentence on a sister's frailty, or a brother's crime—without a knowledge of the temptations which led either to the one or the other; without even inquiring if what we have heard be true or false! How outrageous we become if we are judged—how careless in judging!

"But the story!" I said at last. "It is not ended!"

"Hardly commenced," she replied, and then continued.

"I expressed my approbation in a few words, for the subject touched me. There were faults in the coloring; but the moral was so true that I saw at once the youth had the elements of high art within him. It is an admirable thing to do justice to nature, to copy faithfully the immortalities amid which we live; but it is still more glorious to embody the workings of the mind, to create, to lead as it were the inventive faculties of our fellow-creatures into a higher world. The avarice of the unjust judge is stamped upon that face forever, and the supplication of the widow seems bursting from her lips. After looking at it for some time I inquired what value he put upon his production. He said "he had never thought of that, he only wished it to be exhibited."

"And why, then, did you bring it here?" His pale cheek flushed, while he replied that he resided in Northumberland; was not acquainted with any one in London, and feared that if he sent in his picture it would not be exhibited unless some one were good enough to speak for it; so that it might obtain a place—a place where it could be seen, particularly by *one* person.

"I told him I would purchase it. He thanked me, but that, he said, was not what he wanted. He wished it to be seen at the Royal Academy. He had heard that I knew a great many of its members. Would I, if I liked the picture, say a kind word for it to those who had power! His only wish was to see it hung where one person would be sure to see it. The request was so strange, the picture and the youth so interesting that I desired much to unravel the mystery. I soon gained the young man's confidence, and his story was quickly told.

His father had been one of those upright God-fearing tillers of the soil from whom our greatest men have sprung. His life was the last in the lease he held of his land, but he had received a letter from his landlord promising, in case of his death, a renewal of it on the old terms. His father died, and in less than a week after his father's death, the landlord died also. His mother had so firm a dependence upon the letter, that she never thought of the lease; indeed, as the young man said, she was too much absorbed in her own grief to think of worldly matters, until a notice to leave what had been so long her home, was served upon her. It was in vain she endeavored to see the landlord: he would not admit her: she wrote—no notice was taken of her application. "Beaten down," he said, "by circumstances, she would sit day after day looking at a small defaced, water-colored drawing of my father, which had been done by some itinerant artist, and seemed her only consolation. I was too young to share her griefs, but not to observe them; and I remember the desire I felt to make a picture like the one she loved, that it might be caressed by her. One morning she had been weeping bitterly; and urged as it were by some sudden resolution, she took my hand, and we walked together in silence to the hall, regardless of the rebuffs of the servants. My usually gentle mother forced her way into the squire's library, and discovered what I afterwards knew she expected from the information she had received, her landlord in the very act of signing the lease that was to deprive us forever of the cherished dwelling of our ancestors. Roused by a sense of his injustice, she placed before him the letter from his father to mine; in an instant he tore it into atoms, and flung it on the floor. Stung still more deeply she clasped her hands and uttered a prayer of a few words, but deep import, that he might never die until he acknowledged his injustice. Had I known how to curse, I would—boy though I was—have cursed him from my soul; but my mother had taught me nought but blessings.

"We returned home; she knelt opposite to where my father's picture hung, as if it had been a shrine, and poured out her soul in prayer for patience. I stood by her side. "Kneel with me," she desired. I obeyed; but she observed the stubborn spirit that was roused within me, and while tears streamed down her cheeks, she made me repeat words which for the first time found no echo in my heart. The softness of the child had altogether departed from me. I felt as if my spirit had sprung at once into manhood. We arose from our knees. I put my hand in hers, kissed her cheek, and said, "Mother! do not weep, I will protect you!" I shall never forget the music of the sweet blessings she poured upon me then, while hot, hot tears coursed each other down her cheeks. From that time I saw her weep no more, though I knew she wept. For me, I grew hard and stern. I shunned my playmates during the few days we remained in our old dwelling; I could neither eat nor sleep; my soul swelled with indignation and revenge. We left our pleasant dwelling, the shadow of the trees fell no more upon our paths; the hum of my mother's bees, which had been as the music of the sunbeams, sounded no more in my ears; the willow, planted by my father on my birthday, which had grown to be a tree while I was yet a child, no longer waved above my head. We lodged in a small room of a small house in a neighboring village; a small, clean room, furnished out of what seemed our abundance; the window-sill crowded with plants such as my father loved—those perishable yet sweet records of affection. Our dog, our household friend, shared our exile; but even that I had little sympathy with; my mind was bent upon things above my reach, but not beyond my desires. My mother worked at her needle, and taught me all she knew, and every half penny I could procure, could earn—for I was no beggar—by little acts of usefulness, I laid out in purchasing paper and pencils. I did not know then what being an artist meant; but I knew that I should like to copy my father's picture, to draw the scenes of my early childhood, to depict the one particular scene that was burnt into my heart; to grow by some means to be rich and powerful, so that I might be revenged on the unjust judge. This last resolve I dared not to impart to my mother, from a consciousness that it was one she would disapprove the most. And yet that man bought pictures and hung them on his walls; and people eulogized his liberality and praised his taste; and that he had taste, I cannot doubt, but he had no heart. "Is it not strange," inquired the young painter, "that a man can tell what is excellent on canvass, and have no appreciation for what is excellent in life; can understand what is natural when delineated by the painter's art; be touched by painted tears, and yet be utterly incapable of feeling and combining the sensations which spring from nature? Is not this most stronge and contradictory?"

"I told him he would not think so when he had seen more of the world, and understood how many contending currents meet and struggle within the heart of man. Perhaps you are already tired of the young artist's tale? I like, old as I am, to hear of struggles, of difficulties overcome, of mountains scaled by hardy enterprise, of seats upon their pinnacles; and I spoke words of hope to him, which fell like rain upon a fertile soil—for his mind was one large treasure-house of poverty. And then he related much of the past; of his own privations he evidently did not think; but his mother's sorrows, lessened as they must have been by cheerful industry, and lightened by the knowledge of his innate talent, dwelt upon his memory. Yet he confessed to moments of most keen enjoyment; the calmness of the Sabbath evening, when the music of the bell had ceased, and the voice of the preacher, or the melody of the moral hymn, chanted by infant voices, mingled with the perfumed air;—when the worship was over, and playing with a pencil, which his mother kissed him "not to use on Sunday," she read within her little room the scenes from Holy Writ, which, praised be God, have taught many painters the road to immortality! And, when obliged to labor in the fields, his dark eye drank in the magic hue of cloud and rainbow, and sunshine and shadow; in truth, he said, the more he saw of nature, the weaker grew his purpose of revenge towards the unjust judge." The beauties of the beautiful world softened his spirit; but when he looked upon his mother's hands hardened by labor, or saw her feeble frame bending with more than woman's weakness, his purpose revived, the agonizing scene stamped upon that canvass rose before him, and as he grew older, he determined, "and that he lived to be a man," to do what you see he did accomplish.

Several years before, (for an artist's talent is long budded before it blossoms,) while his fate was yet in its infancy, the man who had acted so cruelly left his neighborhood and came to reside near London. He paid a visit to his property but once, and then offered his *patronage* to the boy artist he had so injured; by whom, I am proud to say, it was indignantly refused. The gentleman was bitterly hurt at this, for he would have greatly enjoyed the notoriety of "bringing out" such extraordinary talent. How different from the warm and noble zeal which makes and bears the torch to light the path of genius! "But I grow prosy," said my old friend, "and will hasten onward; the desire of the young artist was that this picture might be placed where it could be seen to advantage; he had grown out of the memory of his mother's persecutor, and had resolved to stand where he might watch by it, to see the effect it would produce—not upon the world, but upon him whose injustice he had depicted with so powerful a pencil. "If," he said, "I could but see him change color; if I could perceive the least indication that he felt the reproof; that the circumstance was recalled; that the power he had crushed into the dust had risen and stood before him to reprove his injustice; if I could only make him *feel*, I should be satisfied; it is now all the revenge I covet."

"But his mother?" I inquired.

"She still lives," was the reply; and then my old friend informed me, that his (the artist's resolution on this subject almost amounted to insanity; he fancied his picture would work a miracle; soften a hard heart; change the current of a man's blood; alter his nature. Like all those who live alone, and who judge of mankind from themselves, his information, his conception of human character, seemed as contracted as his imagination was vast and vivid; and, in addition to this, he was suffering from a constitutional sensitiveness, which made him far more susceptible than rational men are supposed to be.

"His picture went at the appointed time to the appointed place. I studiously kept the secret that the persecutor—the unjust judge—was intimately known to me; and feeling as I did the utmost anxiety for the young painter, I made him consider my house his home. But his spirit had all the restlessness of genius. As a boy at school counts the days, the hours, that must elapse ere he returns to his home, so did this creature—compounded as he was from the finest essences of our nature—count the moments until the academy would open. It was almost frightful to witness his fits of anxiety as to where the picture would have a good place—if it (perchance) might be killed by some glaring sunset, or saffron sunrise—when the artist, "mad with glory" deepens the hues wherein Almighty God thinks best to steep his landscapes.

It was positively fearful, after such ague fits of care, to see the avidity with which he drank in the inspirations poured out by the old divinities upon their canvass. It was wonderful to observe how his mind, taught by nature, distinguished at single glance the gold from the tinsel, and how he spurned whatever was counterfeit or poor. He would, after such excitements, return to his calculations touching his own picture; sometimes depressed at its inferiority when compared with what he had just seen; at other times full of hope, calculating on the probable result—repeating the difficulties he had encountered—recalling the tears which stood trembling in his mother's eyes when some simple villagers would express such natural wonder as "how he learned it all!" Then he would picture the rich tyrant acknowledging his injustice and confessing shame; calculate as to the probability of his picture, the first-born of his brain, being extolled by the critics; portray his mother, her thin fingers, trembling, and her emaciated form bent over the column where her son's name was marked with praise; hear her read his commendation, and then fall upon her knees in gratitude to God, remembering in the hour of triumph as well as in the hour of sorrow, that it is He who gives or takes away as seemeth best. Then, poor fellow, in the fulness of his heart he would describe such pictures as he was to paint; he did not care for poverty—not he! he knew it well! he never could be as poor as he had been. He felt his power, like the infant Hercules strangling his foes without an effort—his fortune in his hand—his patent to immortality made out! He and his mother could live in a garret—ay, and die there! But he would make a name that would defy eternity—he would! "Poor, poor fellow!" repeated my old friend, mournfully; "and yet there was nothing boastful in this; it was pure enthusiasm.

Those who had seen the picture here were delighted and astonished, and more than one assured me the placing would be cared for. I felt so convinced that the composition would stand upon its own merits, that I did not desire to lessen the dignity of my new favorite, by requesting as a favor what I felt he had reason to demand as a right. "A foolish thought!" said the old lady, taking a fresh pinch of snuff; "a foolish thought for those who want to get on in the world, but a wise one for those who prefer the jewel of existence—self-respect—to aught else.

"The first Sunday in May arrived, to be followed, of course, by the first Monday. He sat with me till late, not here, but at Richmond, where I reside occasionally. He was looking over the river, floating in the glory of the setting sun, speculating as usual about his picture, and the chance that by that time next night it would have been seen, and his merits acknowledged by its unconscious author, to whom he wished to show the moral of a picture. He was literally wild with hope and excitement, speaking of his mother, wishing for her, and then saying what glory it would be to see some of those mighty masters of his art who had lived and moved among us. Like a young eagle, he panted for the rising sun, towards which he longed to soar. Poor, poor fellow!"

There was a pause, and I longed to hear what was to follow, yet feared to inquire.

"The next morning," she continued, "I ordered the carriage so early as to drive under the gateway at Somerset House about a minute before the hour at which the doors were to open. There was the usual crowd—the earnest and intense looking students, some more pale than usual, others flushed with anxiety—mixed up with critics and poets, and persons wishing to be the first to see the national exhibition, whose quantity, quality and arrangement indicate the nature and progress and power of British art. But few of the academicians were there, though one or two were recognized; and notwithstanding the density of the crowd, room was made for them, and a murmur ran, "Do you see Stothard?" or, "There is Westall;" or, "That's the young artist, Wilkie," intimating the current of the people's thoughts. My young friend recognised me, bowed, and then the doors were opened. I saw him rush forward with the rest; and just as he was about to enter, he turned his face towards me; it was lit with a light which disappointment would quench in death. He waved his hat and disappeared. I waited until the crowd had entered, and proceeded to obtain a catalogue. It is marvellous how quickly a crowd disperses—all had passed up stairs. Suddenly my arms were pressed; I turned round; there stood the young painter, his face shorn of its beams, his whole aspect changed from that of a living man to almost that of a breathless corpse. He seemed rooted to the spot, while in a tone, the character of which I cannot describe, he muttered, "My name is not in the catalogue."

"There were doubtless many others that day doomed to the same disappointment—many who, perhaps, deserved the annual oblivion which overwhelmed the industry and hopes of the past year; but, unhappily, there were also many others who were condemned to the same suffering, merely because there was not space in wealthy England to display the treasures of that genius which confers honor upon the land that calls forth its existence. Many worn and anxious faces—many whose hearts were crushed—passed beneath that portal; yet I heeded but the one. I knew the boy could not survive it long. He had never anticipated its rejection, nor indeed had I. I insinuated there might be some mistake; but, easily depressed as excited, he only clenched between his hands the doom-book of so many, and shook his head. I ordered the carriage to be recalled, and taking his arm, led him towards it. As we descended to the steps, I felt him start and shudder. I looked up—the unjust Judge stood before me! The coincidence was strange. On the instant I invited him to dine with me the next day in town; the invitation was accepted. My footman assisted the lad into the carriage as if he had been a child; he shrunk into the corner, his noble spirit totally prostrated by his disappointment, while he turned his face away to conceal the agony he had not deserved. I think, said the good old lady, "I suffered almost as much." After many efforts, I succeeded in turning the current of his thoughts; I assured him the picture should be seen the next day, and he should witness the effect it produced. I insisted on his remaining entirely at my house; but he had been lessened in his own esteem, and suddenly his manners had become lofty and severe. I let them remain so for a little while; but, assured that nothing would so much relieve his overcharged heart as tears, when we were quite alone on the morning of the next day, I spoke to him of his mother, of the scenes of his youth, of her piety, her tenderness, her love; the boy conquered the Stoic—I left him weeping. I had undertaken a most painful task, but it was my duty to complete it.

"As the dinner hour advanced, I placed the picture, which I had reclaimed, in the best possible light, but drew a curtain so as to shade it from observation till the time of trial arrived; the artist was in the room, and at last my guest came. After a few minutes had elapsed I arose, as I do now, the painter remaining in the embrazured window; suddenly I displayed the picture, and asked him what he thought of the story? "Do you read the story clearly, sir?" I said; "perhaps, as it is mine, you will help me to a name for it? A widow, sir, a poor widow, believed in her landlord's honor, and intrusted to him a promissory letter for the renewal of the lease which expired with the breath of her dead husband. You see her there; beauty and sorrow are mingled in her features. He has taken the letter; and behold you how men, ay, and rich men too, value their honor; its fragments are on the carpet—the weighty purse of the rich farmer has outweighted the woman's righteous cause. Can you name my picture, sir? Her child, her boy, feels, though he does not understand the scene; he has dropped his mother's shawl; his hands are clenched; if God spares him to be a man, he will devise some great revenge for that injustice." I thought the gentleman turned pale, and I knew that my young friend was crouching in his lair. "Look you, sir," I continued, "out of the pictured window; is not the landscape pleasant? the tree is remarkable; a famous tree in Northumberland; the—the—something elm. And within, as you observe, the accessaries are well made out; the fierce eat pouncing on the little dog; the elk's horns standing out from the pannelling; and the emblazoning of the shield and arms upon the wall—the arms are distinct—"

"Madam!" he exclaimed, in a voice hardly audible from agitation, and then paused.

"The scene took place," I continued, without heeding the interruption, "some ten or twelve years past. Is it not so Edward Gresham?" I added, appealing to the youth.

He came forward, pale, but erect in the consciousness of his own rectitude, and satisfied that the great object of his existence was attained.

Although I was much agitated, I saw the eagle eye of the artist look down the hurried glance which the unjust judge cast towards him, humbled as he was by the conscious shame that overwhelmed him. He was stricken suddenly by a poisoned arrow; the transcript of the unhappy story was so faithful, the presence of the youth so completely fastened the whole upon him, that there was no mode of escape! and his nature was too stolid whatever his disposition might be, to have any subtle movement of the serpent about him.

"And you," he said turning away while he spoke, "*you* whom I have known for twenty years, have subjected me to this!"

"Do you acknowledge its truth, its justice!" demanded the young painter; "do you acknowledge the fidelity of my pencil? I have toiled, labored, suffered, to show you your injustice in its true colors; but I see you, the proud landlord, turn from the orphan-boy whom, in open defiance of every righteous feeling, you sent houseless, homeless, fatherless, friendless, upon the world. I see you cannot meet my eye for shame. Ay, ay, proud gentleman, that will live when you, ay, and I too, are in our narrow graves!"

"I offered you reparation," said the landlord, overpowered by the energy of the painter and the truth of his picture; "I offered reparation."

"You offered me *patronage!*" retorted the indignant boy; "insult with injury."

The landlord turned to me; he was greatly agitated. "Has the patronage I have extended to many, madam, even within your knowledge, been injury?" he inquired.

I could not but acknowledge that he had purchased many pictures; and replied his collection would prove that he highly appreciated art.

"I will," he added, "even now give him any sum he chooses to name for that picture."

"It is sold," replied the artist.

The old gentleman's countenance changed; he walked up and down the room; once or twice he paused and looked at the sad history, which he would then have given much to obliterate.

"I confess," he said, "the faithfulness of the portraiture; but there were palliating circumstances. Still, I confess I acted wrong—I confess it; I will make retribution; we cannot tell what our acts may produce."

"Injustice," said the youth calmly, "is the parent of misery to the injured and the injurer; it was a cruel act, setting aside its treachery; it was a cruel act, God can judge between thee and me! My mother, a delicate fragile woman, myself almost an infant; and your father's promise, sir, your own father's promise that you scorned; oh, sir, how could you sleep with the consciousness of such injustice haunting your pillow!"

"You have your revenge, young man, your revenge," murmured the gentleman; "I acknowledge my injustice; I will make reparation."

"You cannot cancel the past, my mother's years of suffering, my own of labor; but enough. I see you feel I have conquered; my feeble hand has sent conviction to your heart; and I——" He staggered to the chair, and became more pale than usual. I thought he was dying, but it was not so; the heart does not often give way in a moment of triumph—for it was a triumph. I must do the landlord justice; he repeated his regret, he even entered upon the young man's feelings, and commended his art; he did all this, and the next morning remitted me a large sum "as a debt due by him to those he had injured."

"How apt are the rich to think that money can heal all wounds. My poor young friend only survived sufficiently long too see his mother, though but half an hour. It was almost in vain that, kneeling by his bedside, she implored him to think of the world to come. He believed he was to young to die."

"I triumphed, mother, I triumphed," he repeated, his eyes glittering with unnatural brightness; "I triumphed; I made his heart quail and his cheek blanch, and he begged my forgiveness; but it was altogether too much for me; first the disappointment and then the triumph, it fermented my brain, though I found another mother who taught me that the just and the unjust are mingled together; but now that turmoil is past, you are with me—really, really with me. I will sleep on your bosom, my own mother, as I used when a little child, and tomorrow I will tell you all I mean to do."

"Then all is peace," she murmured.

"Ay, mother, all is triumph and peace, and love," he replied. "I wonder how I could have hated him so long." He laid his head down with the tranquility of a sleepy infant, and it was in vain she tried to repress the tears that fell upon the rich luxuriance of his hair—he felt them not.

"He has slept more than an hour," she whispered me. I saw he would never waken. I could not tell her so, but she read it in my face. It was indeed a corpse she strained in her arms, and long was it ere she was comforted. I never saw my old acquaintance afterwards; but he requested, as I would not yield him up the picture, that I would never suffer it to pass from my possession, or mention his name in connection with it. He died many years ago, and proved his repentance by providing, in a worldly point of view for her who had been so long the victim of his injustice.

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